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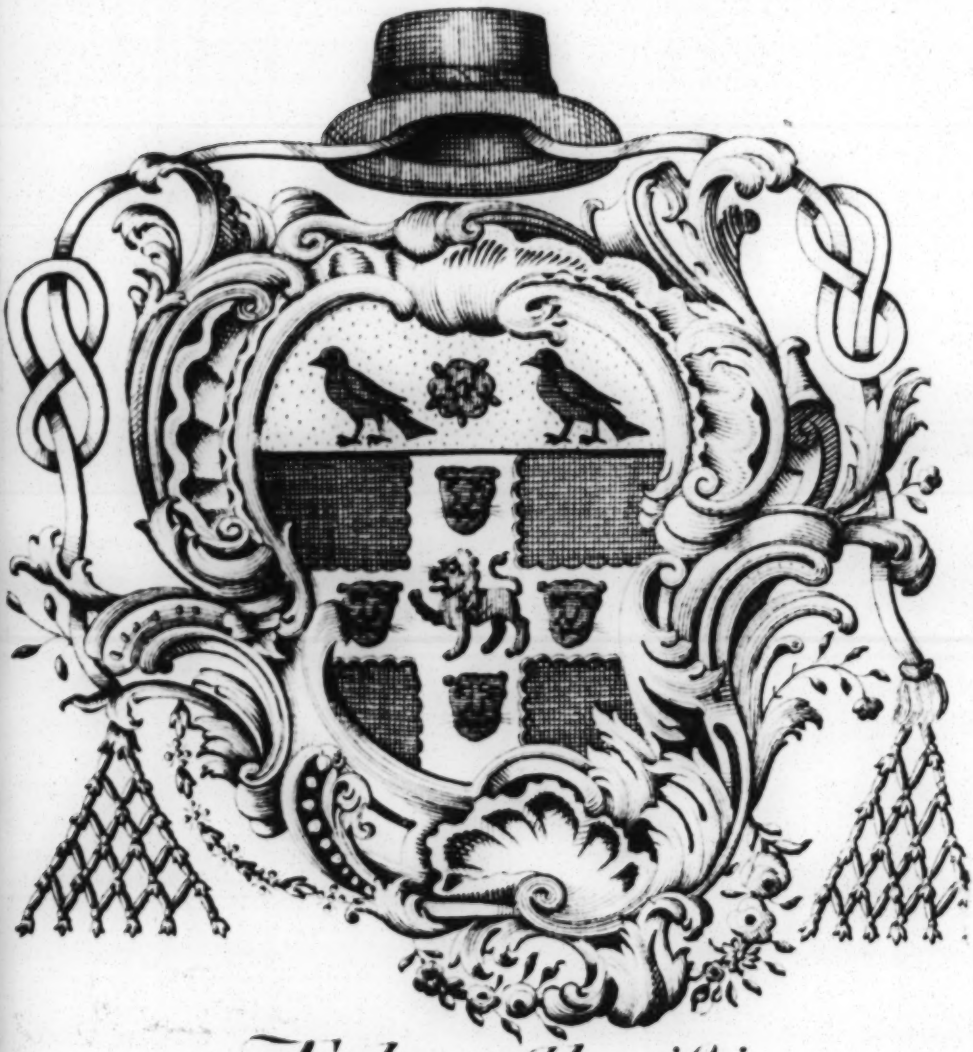

Edes Christi
in Academiâ Oxoniensi

THE CONFESSION OF FAITH,

And the

LARGER and SHORTER

CATECHISM,

First agreed upon by the Assembly of Divines at Westminster.

And now approved by the General Assembly of the Kirk of SCOTLAND, to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdomes.

EDINBURGH,
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THE CONFESSION OF FAITH,

Firſt agreed upon by the Aſſembly of Divines at *Weſtminſter*.

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CHAP. I.

Of the Holy Scripture.

ALthough the light of Nature, and the works of Creation and Providence, do ſo far manifeſt the Goodneſſe, Wiſdom, and Power of God, as to leave men

unexcusable *a*; yet are they not sufficient to give that knowledge of God and of his Will, which is necessary unto Salvation *b*. Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his Church *c*; and afterwards for the better preserving, and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Sathan and of the world; to commit the same wholly unto writing *d*; which maketh the holy Scripture to be most necessary *e*; those former wayes of Gods revealing his Will unto his People, being now ceased *f*.

II. Under the name of Holy Scripture, or the Word of God written; are now contained all the Books of the Old and new Testament, which are these.

a Rom. 2 14, 15 Rom. 1. 19, 20, Psal. 19 1, 2, 3. Rom. 1. 32. with Chap. 2. 1

b 1 Cor. 1 21. 1 Cor. 2 13, 14

c Heb. 1. 1.

d Pro. 22 19, 20, 21 Luke 1. 3, 4 Rom. 15. 4 Mat. 4. 4. 7 10. Isai. 8. 19, 20.

e 2 Tim. 3 15. 2 Pet. 1 19

f Heb. 1 1, 2

Of

Of the Old Teſtament.

Geneſis
Exodus
Leviticus
Numbers
Deuteronomie
Joſhua
Judges
Ruth
I. Samuel
II. Samuel
I. Kings
II. Kings
I. Chronicles
II. Chronicles
Ezra
Nehemiah
Eſther
Job
Pſalms
Proverbs
Eccleſiaſtes
The Song of Songs
Iſaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hoſea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi.

Of the New Testament.

The Gospels according to

Matthew.
Mark.
Luke.
John.
The Acts of the Apostles.
Pauls Epistle to the Romans.
Corinthians I.
Corinthians II.
Galatians.
Ephesians.
Philippians.
Colossians.
Thessalonians I.
Thessalonians II.
To Timothy I.
To Timothy II.
To Titus.
To Philemon.
The Epistle to the Hebrews.
The Epistle of James.
The first and second Epistles of Peter.
The first, second and third Epistles of John.
The Epistle of Jude.
The Revelation of John.

All

All which are given by inspiration of God, to be the Rule of faith and life *g*.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane writings *h*.

IV. The authority of the holy Scripture, for which it ought to be beleeved and obeyed; dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof; and therefore it is to be received, because it is the Word of God *i*.

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture *k*. And the heavenlinesse of the Matter, the efficacy of the Doctrine, the Majestie of the Stile, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the

g Luke 16. 29. 31 Eph. 2. 20 Rev. 22. 18, 19. 2 Tim. 3. 16

h Luke 24. 27. 44 Rom. 3. 2 2 Pet. 1. 21

i 2 Pet. 1. 19. 21 2 Tim. 3. 16 1 John 5. 9 1 Thes. 2. 13

k 1 Tim. 3. 15

intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witnesse by, and with the Word in our hearts *l*.

l 1 John 2. 20. 27 John 16. 13, 14. 1 Cor. 2 10 11, 12. Isai. 59. 21.

VI. The whole Counsel of God concerning all things necessary for his own Glory, mans Salvation, Faith, and Life, is either expresly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or traditions of men *m*. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word *n*: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane Actions and Societies, which are to be ordered by the light of Nature and Christian Prudence, according to the general Rules of the Word which

m 2 Tim. 3 15, 16, 17 Gal. 1. 8 9 2 Thes. 2. 2

n John 6. 45 1 Cor. 2. 9, 10, 11, 12

which are alwayes to be observed *o*.

o 1 Cor. 11. 13, 14

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all *p*: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the Learned but the unlearned, in a due use of the ordinary means may attain unto a sufficient understanding of them *q*.

1 Cor. 14 26. 40

p 2 Pet. 3 16

q Psal. 119 105. 130

VIII. The Old Testament in Hebrew (which was the Native language of the people of God of Old,) and the New Testament in Greek, (which at the time of the writing of it, was most generally known to the Nations) being immediatly inspired by God, and by his singular care and providence kept pure in all ages, are therefore Authentical *r*, so as in all contraversies of Religion, the Church is finally to appeal unto them *s*. But because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read and search them *t*, therefore they are to be tran-

r Mat. 5. 18

s Isai. 8. 20 Acts 15. 15 John 5. 39, 46

t John 5. 39

ſlated into the vulgar language of every Nation unto which they come *u*, that the Word of God dwelling plentifully in all, they may worſhip him in an acceptable manner *w*, and through patience and comfort of the Scriptures may have hope *x*.

u 1 Cor. 14 6. p. 11, 12 24. 27. 28
w Col. 3. 16
x Rom. 15 4.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it ſelf: and therefore when there is a Queſtion about the true and full ſenſe of any Scripture (which is not manifold, but one) it muſt be ſearched and known by other places that ſpeak more clearly *y*.

y 2 Pet. 1. 20, 21 Acts 15. 15 16

X. The Supream Judge, by which all contraverſies of Religion are to be determined, and all decrees of Councels, Opinions of ancient Writers, Doctrines of men, and private ſpirits, are to be examined; and, in whoſe ſentence we are to reſt, can be no other but the holy Spirit ſpeaking in the Scripture *z*.

z Mat. 22. 29. 31. Eph. 2. 20 with Acts 28. 25

CHAP. II.

Of God, and of the Holy Trinity.

THere is but one only *a*, living, and true God *b*: who is infinite in Being and Perfection *c*, a moſt pure ſpirit *d*, inviſible *e*, without body,

a Deut. 6. 4
b 1 Cor. 8. 4. 6 1 Theſ. 1. 9 Jer. 10. 10
c Job. 11. 7, 8, 9 Job. 26. 14
d John 4. 24
e 1 Tim. 1. 17

dy, parts *f*, or passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, Almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the counsel of his own immutable and most righteous will *r*, for his own glory *s*, most loving *t*, gracious, merciful, long-suffering, abundant in goodnesse and truth, forgiving iniquity, transgression, and sin *u*, the rewarder of them that diligently seek him *w*, and withall, most just and terrible in his judgements *x*, hating all sin *y*, and who will by no means clear the guilty *z*.

II. God hath all life *a*, glory *b*, goodnesse *c*, blessednesse *d*, in, and of himself; and is alone in, and unto himself all sufficient, not standing in need of any creatures which he hath made *e*, nor deriving any glory from them *f*, but only manifesting his own glory, in, by, unto, and upon them: He is the alone fountain of all Being, of whom, through whom, and to whom are all things *g*, and hath most Soveraign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth *h*. In his sight all things are

f Deut. 4. 15 16. John. 4. 24. with Luke 24. 39
g Acts 14. 11. 15
h Jam. 1. 17 Mal. 3. 6
i 1 Kings 8. 27. Jer. 23 23, 24
k Psal. 90. 2 1 Tim. 1. 17
l Psal 145. 3
m Gen. 17. 1 Rev. 4. 8
n Rom. 16. 27
o Isa. 6. 3 Rev. 4. 8
p Psal. 115. 3
q Exod. 3 14
r Eph. 1. 11
s Prov. 16. 4 Rom 11. 36
t 1 John 4. 8 16
u Exod. 34. 6, 7
w Heb. 11. 6
x Nehem. 9. 32, 33
y Psal. 5. 5, 6
z Nah. 1. 2, 3 Exod. 34. 7
a John. 5. 26
b Acts 7. 2
c Psal. 119. 68.
d 1 Tim. 6 15. Rom. 9. 5
e Acts 17 24, 25.
f Job 22 2, 3
g Rom. 11. 36

h Rev. 4. 11 1 Tim. 6. 15 Dan. 4. 25, 35

i Heb. 4. 13 are open and manifeſt *i*, his Know-
k Rom. 11. 33, 34 Pſal. 147. 5 ledge is infinite, infallible, and in-
l Acts 15. 18 Ezek. 11. 5 dependent upon the creature *k*, ſo as nothing is to him contingent or uncertain *l*. He is moſt holy in all
m Pſal. 145. 17. Rom. 7. 12 his counſels, in all his works, and in all his commands *m*. To him is due from Angels and men, and every other creature, whatſoever worſhip, ſervice, or obedience he is pleaſed to require of them *n*.

n Rev. 5. 12, 13, 14 III. In the Unity of the God-head, there be Three Perſons, of one ſubſtance, power, and eternity, God the Father, God the Son, and God
o 1 John 5. 7 Mat. 3. 16, 17 Mat. 28. 19 2 Cor. 13. 14 the holy Ghoſt *o*. The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father *p*, the holy Ghoſt
p John 1. 14, 15
q John 15. 26 Gal. 4. 6 eternally proceeding from the Father and the Son *q*.

CHAP. III.

Of Gods Eternal Decree.

GOD from all eternity did, by the moſt wiſe and holy Counſel of his own Will, freely, and un-
a Eph. 1. 11 Rom. 11. 33 Heb. 6. 17 Rom. 9. 15, 18
b James 1. 13, 17
c John 19. 11 changeably ordain whatſoever comes to paſs *a*; yet ſo, as thereby, neither is God the Author of ſin *b*, nor his violence offered to the will of the

Creatures,

Creatures, nor is the liberty or contingency of second Causes taken away, but rather established *c*.

II. Although God knows whatsoever may, or can come to passe upon all supposed conditions *d*; yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to passe upon such conditions *e*.

III. By the decree of God, for the manifestation of his glory, some men and Angels *f*, are predestinated unto everlasting life, and others fore-ordained to everlasting death *g*.

IV. These Angels and men, thus predestinated and fore-ordained, are particularly, and unchangeably designed, and their number is so certain, and definite, that it cannot be either increased or diminished *h*.

V. Those of mankind, that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his Will, hath chosen in Christ unto everlasting glory *i*, out of his meer free grace and love, without any foresight of Faith, or good works, or perseverance

c Acts 2. 23 Mat. 17. 12 Acts 4. 27, 28. Joh. 19. 11 Prov. 16, 33

d Acts 15. 18 1 Sam. 23. 11, 12 Mat. 11. 21, 23

e Rom. 9. 11, 13, 16, 18

f 1 Tim. 5. 21 Mat. 25. 41

g Rom. 9 22, 23 Eph. 1. 5, 6 Prov. 16. 4

h 2 Tim. 2. 19. John 13. 18

i Eph. 1. 4. 9 11 Rom. 8. 30 2 Tim. 1. 9 1 Thes. 5. 9

rance in either of them, or any other thing in the creature as conditions: or causes moving him thereunto *k*, and all to the praise of His glorious grace *l*.

k Rom. 9. 11 13. 16 Eph. 1. 4. 9 *l* Eph. 1. 6. 12

VI. As God hath appointed the Elect unto glory, so hath he, by the eternal and most free purpose of his Will, foreordained all the means thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified *o*, and kept by his power through faith unto salvation *p*. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect onely *q*.

m 1 Pet. 1. 2 Eph. 1. 4, 5 Eph. 2. 10 2 Thes. 2. 13 *n* 1 Thes. 5. 9 10 Tit 2. 14

o Rom. 8. 30 Eph. 1. 5 2 Thes. 2. 13 *p* 1 Pet. 1. 5

q John 17. 9 Rom. 8. 28 to the end. Joh. 6. 64, 65 John 10. 26 John 8. 47 1 Joh. 2. 19.

VII. The rest of mankind God was pleased, according to the unsearchable counsel of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Soveraign Power over his creatures, to passe by, and to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice *r*.

r Mat. 11. 25 26. Rom. 9. 17, 18. 21, 22 2 Tim. 2. 19, 20. Jude v. 4 1 Pet. 2. 8

VIII. The Doctrine of this high Mystery of Predestination is to be handled

handled with ſpecial prudence and care *ſ*, that men attending the will of God revealed in his Word, and yeelding obedience thereunto, may, from the certainty of their effectual Vocation, be aſſured of their eternal Election *t*. So ſhall this Doctrine afford matter of praiſe, reverence, and admiration of God *u*, and of humility, diligence, and abundant conſolation to all that ſincerely obey the Goſpel *w*.

ſ Rom. 9. 20 Rom. 11. 33 Deut. 29. 29

t 2 Pet. 1. 10

u Eph. 1. 6 Rom. 11. 33 *w* Rom. 11. 5, 6. 20 2 Pet. 1. 10 Rom. 8. 33 Luke 10. 20

CHAP. IV.
of Creation.

IT pleaſed God the Father, Son and Holy Ghoſt *a*, for the manifeſtation of the glory of his eternal Power, Wiſdom, and Goodneſſe *b*, in the beginning, to create, or make of nothing the World, and all things therein, whether viſible or inviſible, in the ſpace of ſix dayes, and all very good *c*.

a Heb. 1. 2 John 1. 2, 3 Gen. 1. 2 Job 26. 13 Job 33. 4 *b* Rom. 1. 20 Jer. 10. 12. Pſal. 104. 24 Pſal. 33. 5, 6

II. After God had made all other creatures, he created Man, male and female *d*, with reaſonable and immortal ſouls *e*, indued with knowledge, righteouſneſſe, and true holineſſe, after his own Image *f*, having the Law of God written in their hearts

c Gen. 1. the Heb. 11. 3. Col. 1. 16 Acts 17. 24

d Gen 1. 27

e Gen. 2. 7. with Eccl. 12. 7. and Luke 23. 43 and Matth. 10. 28

f Gen. 1. 26 Col. 3. 10 Eph. 4. 24

hearts *g*, and power to fulfill it *h*, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evil, which whiles they kept, they were happy in their Communion with God *k*, and had Dominion over the creatures *l*.

g Rom. 2 14, 15
h Eccl. 7. 29
i Gen. 3. 6 Eccl. 7. 29
k Gen. 2. 17 Gen. 3. 8, 9 10, 11. 23
l Gen. 1. 26 28.

CHAP. V.
of Providence.

GOD the great Creator of all things, doth uphold *a*, direct, dispose, & govern all creatures, actions, and things *b*, from the greatest even to the least *c*, by his most Wise and Holy Providence *d*, according to his infallible fore-knowledge *e*, and the free & immutable counsel of his own Will *f*, to the praise of the glory of his Wisdom, Power, Justice, Goodnesse, and Mercy *g*.

II. Although in relation to the fore knowledge and decree of God, the first cause, all things come to passe immutably, and infallibly *h*; yet, by the same Providence he ordereth them to fall out according to the

a Heb. 1. 3
b Dan. 4. 34 35. Psal. 135 6. Acts 17 25, 26. 28 Job 38. 39 40, 41 chapters.
c Matth. 10 29, 30, 31
d Prov. 15. 3 Psal. 104. 14 Psal. 145. 17
e Acts 15. 18 Psal. 94. 8 9, 10, 11
f Eph. 1. 11 Psal. 33. 10 11
g Isa. 63. 14 Eph. 3. 10. Rom. 9. 17 Gen. 45. 7 Psal. 145. 7
h Acts 2. 23

the nature of second Causes, either necessarily, freely, or contingently *i*.

III. God in his ordinary Providence maketh use of means *k*: yet is free to work without *l*, above *m*, and against them at his pleasure *n*.

IV. The Almighty power, unsearchable wisdom, and infinite goodnesse of God so farre manifest themselves in his Providence, that it extendeth it self even to the first fall, and all other sins of Angels and men *o*, and that not by a bare permission *p*, but such as hath joyned with it a most wise and powerful bounding *q*, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends *r*: yet so, as the sinfulnesse thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin *s*.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulnesse of their

i Gen. 8. 22 Jer. 31. 35 Exod. 22. 13 with Deut. 19. 5

k Acts 27. 31, 44 Isai. 55. 10, 11. Hos. 2. 21, 22

l Hos. 1. 7 Matth. 4. 4 Job 34. 10

m Rom. 4. 19, 20, 21

n 2 King. 6. 6 Dan. 3. 27

o Rom. 11. 32, 33, 34 2 Sam. 24. 1 with 1 Chr. 21. 1. 1 King. 22. 22, 23 1 Chr. 10. 4, 13, 14. 2 Sam. 16. 10. Acts 2. 23. Acts 4. 27, 28

p Acts 14. 16

q Psal. 76. 10 2 Kings 19. 28

r Gen. 50. 20 Isai. 10. 6, 7, 12

s Jam. 1. 13, 14. 17 1 John 2. 16 Psal. 50. 21

their hearts, that they may be humbled *t*, and, to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends *u*.

t 2 Chro. 32 25, 26, 31 2 Sam. 24. 1

u 2 Cor. 12 7, 8, 9 Psal. 73. throughout Psal. 77. 1 to. 12 Mar. 14. 66 to the end. with John 21. 15, 16, 17

VI. As for those wicked and ungodly men, whom God as a righteous Judge for former sins doth blind and harden *w*, from them he not only withholdeth his grace, whereby they might have been inlightned in their understandings, and wrought upon in their hearts *x*, but sometimes also withdraweth the gifts which they had *y*, and exposeth them to such objects as their corruption makes occasions of sin *z*; and with all, gives them over to their own lusts, the temptations of the world, and the power of Satan *a*, whereby it comes to pass that they harden themselves, even under those means which God useth for the softning of others *b*.

w Rom. 1. 24 26. 28 Rom. 11. 7, 8

x Deut. 29. 4

y Mat. 13. 12 Mat. 25. 29

z Deut. 2. 30 2 King. 8. 12, 13

a Psal. 81. 11 12. 2 Thes. 2. 10, 11, 12

b Exod. 7. 3 with Exod 8. 15. 32 2 Cor. 2. 15. 16. Isa. 8. 14 1 Pet. 2. 7, 8 Isa. 6. 9, 10 with Acts 28. 26, 27

VII. As the providence of God doth in general, reach to all Creatures; so after a most special manner it taketh care of his Church, and disposeth al things to the good thereof *c*

c 1 Tim. 4. 10 Amos 9. 8, 9 Rom. 8. 28 Isa. 43. 3, 4, 5 14

CHAP

CHAP. VI.

of the fall of Man, of Sin, and of the punishment thereof.

OUr first Parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit *a*. This their sin, God was pleased according to his wise and holy counsel, to permit, having purposed to order it to his own glory *b*

II. By this sin they fell from their original righteousnesse and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the faculties and parts of soul and body *e*.

III. They being the root of all mankind, the guilt of this sin was imputed *f*, and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation *g*.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good *h*, and wholly inclined to all evil *i*, do proceed all actual transgressions *k*.

V. This corruption of nature during this life, doth remain in those that are regenerated *l*, and although it

a Gen. 3. 13 2 Cor. 11. 3
b Rom. 11. 32
c Gen. 3. 6, 7, 8 Eccles. 7. 29. Rom. 3. 23
d Gen. 2. 17 Eph. 2. 1
e Tit. 1. 15 Gen. 6. 5 Jer. 17. 9 Rom. 3. 10 to 19
f Gen. 1. 27 28. and Gen. 2, 16, 17 and Act. 17 26. with Rom. 5. 12 15, 16, 17, 18, 19 and 1 Cor. 15, 21, 22, 45 49.
g Psal. 51. 5 Gen. 5. 3 Job 14. 4 Job 15. 14
h Rom. 5. 6 Rom. 8. 7 Rom. 7. 18 Col. 1. 21
i Gen. 6. 5 Gen. 8. 21 Rom. 3. 10, 11, 12
k Jam. 1. 14, 15 Eph. 2. 2, 3 Mat. 15. 19
l 1 John 1. 8, 10. Rom. 7 14. 17, 18 23. Jam. 3. 2 Prov. 20. 9 Eccles. 7. 20

it

it be, through Christ, pardoned and mortified, yet both it self, and all the motions thereof are truly and properly sin *m*.

m Rom. 7. 5, 7, 8. 23 Gal. 5. 17

VI. Every sin, both Original and Actual, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth in its own nature, bring guilt upon the sinner *o*, whereby he is bound over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries spiritual *s*, temporal *t*, and eternal *u*.

n 1 John 3. 4
o Rom. 2. 15 Rom. 3. 9. 19
p Eph. 2. 3
q Gal. 3. 10
r Rom. 6. 23
s Eph. 4. 18
t Rom. 8. 20 Lam. 3. 39
u Mat. 25. 41
w Thes. 1. 9

CHAP. VII.

Of Gods Covenant with Man.

THe distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on Gods part, which he hath been pleased to expresse by way of Covenant *a*.

a Isa. 40. 13, 14, 15, 16, 17 Job 9. 32, 33 1 Sam. 2. 25 Psal. 113. 5, 6 Psal. 100. 2, 3 Job 22. 2, 3 Job 35. 7, 8 Luke 17. 10 Act. 17. 24, 25

II The first Covenant made with Man, was a Covenant of Works *b*, wherein life was promised to *Adam*, and in him to his posterity *c*, upon condition

b Gal. 3. 12
c Rom. 10. 5 Rom. 5. 12 to 20.

condition of perfect and personal obedience *d*.

d Gen. 2. 17. Gal. 3. 10

III. Man, by his fall, having made himself incapable of Life by that Covenant, the Lord was pleased to make a Second *e*, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners, Life and Salvation by Jesus Christ, requiring of them Faith in him that they may be saved *f*, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing and able to believe *g*.

e Gal. 3. 21. Rom. 8. 3. Rom. 3. 20, 21. Gen. 3. 15. Isa. 42. 6

f Mark 16. 15, 16. John 3. 16. Rom. 10. 6, 9. Gal. 3. 11

g Ezek. 36. 26, 27. John 6. 44, 45

IV. This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *h*.

h Heb. 9. 15, 16, 17. Heb. 7. 22. Luke 22. 20. 1 Cor. 11. 25

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i*. Under the Law, it was administred by Promises, Prophesies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the people of the Jews, all fore-signifying Christ to come *k*, which were for that time sufficient

i 2 Cor. 3. 6, 7, 8, 9

k Heb. 8. 9, 10 chapters Rom. 4. 11, 12. Col. 2. 11, 12. 1 Cor. 5. 7.

sufficient and efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith in the promised Messiah *l*, by whom they had full remission of sins, and eternal Salvation: and is called, the Old Testament *m*.

l 1 Cor. 10. 1, 2, 3, 4 Heb. 11. 13 John 8. 56
m Gal. 3. 7, 8, 9. 14

VI. Under the Gospel, when Christ the substance *n*, was exhibited, the Ordinances in which this Covenant is dispensed, are the preaching of the Word, and the Administration of the Sacraments, of Baptism, and the Lords supper *o*. Which, though fewer in number, and administred with more simplicity, and lesse outward glory, yet, in them, it is held forth in more fulnesse, evidence, and spiritual efficacy *p*, to all nations, both Jews and Gentiles *q*: and is called the New Testament *r*. There are not therefore two Covenants of Grace, differing in substance, but one and the same, under various dispensations *s*.

n Col. 2. 17
o Mat. 28. 19
p 2 Cor. 3. 6, 7, 8, 9, 10, 11.
q Heb. 12. 22, 23, 24, 25, 26, 27, 28 Jer. 31. 33, 34 Mat. 28. 19 Eph. 2. 15, 16, 17, 18, 19
r Luk. 22. 20
s Gal. 3. 14, 16 Acts 15. 11. Rom. 3. 21, 22, 23, 30 Psal. 32. 1 with Rom. 4. 3, 6, 15, 17, 23, 24 Heb. 13. 8

CHAP. VIII.

of CHRIST the Mediatour.

IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and

and Man *a*, the Prophet *b*, Priest *c*, and King *d*, the Head, and Saviour of his Churche, the Heir of all things *f*, and Judge of the World *g*: Unto whom he did from all eternity give a People, to be his Seed *h*, and to be by him in time Redeemed, Called Justified, Sanctified, and Glorified *i*.

II. The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father; did, when the fulness of time was come, take upon him mans nature *k*, with all the Essential properties, and common infirmities thereof, yet without sin *l*: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance *m*. So that two whole, perfect, and distinct Natures, the Godhead and the Man-hood, were inseparably joyned together in one Person, without Conversion, Composition, or Confusion *n*. Which Person, is very God, and very Man, yet one Christ the only Mediator between God and man *o*.

III. The Lord Jesus, in his humane nature, thus united to the divine, was sanctified and anointed with

a Isa. 42. 1
1 Pet. 1. 19, 20. John 3. 16. 1 Tim. 2. 5
b Acts 3. 22
c Heb. 5. 5, 6
d Psal. 2. 6 Luke 1. 33
e Eph. 5. 23
f Heb. 1. 2
g Acts 17. 31
h John 17. 6 Psal. 22. 30 Isa. 53. 10
i 1 Tim. 2. 6 Isa. 55. 4, 5 1 Cor. 1. 30

k John 1. 1, 14. 1 John 5. 20. Phil. 2. 6. Gal 4. 4
l Heb. 2. 14, 16, 17 Heb. 4. 15

m Luk. i. 27, 31. 35 Gal. 4. 4

n Luk. 31. 35 Col. 2. 9 Rom. 9. 5 1 Pet. 3, 18 1 Tim. 3. 16
o Rom. 1. 3, 4 1 Tim. 2. 5

p Psal. 45. 7 John 3. 34 with the holy ſpirit above meaſure p, having in him al the treaſures of wiſ-
q Col. 2. 3 dom and knowledge q: in whom, it
r Col. 1. 19 pleaſed the Father, that all fulneſſe
ſ Heb. 7. 26 John 1. 14 ſhould dwell r: to the end, that being holy, harmeleſſe, undefiled and full of grace and truth ſ, he might be thorowly furniſhed to execute the
t Acts 10. 38 Heb. 12. 24 Heb. 7. 22 Office, of a Mediator, and Surety t: which Office he took not unto himſelf, but was thereunto called by his
u Heb. 5. 4, 5 Father u, who put all power & judgement into his hand, & gave him commandment to execute the ſame w.

w Joh. 5. 22 27. Mat. 28 18. Act. 2. 36 x Pſal. 40. 7, 8. with Heb. 10. 5. to 11 John 10. 18 Phil. 2. 8 y Gal. 4. 4 z Mat. 3. 15 Mat. 5. 17 a Matth. 26 37, 38. Luke 22. 44. Mat. 27. 46 b Mat. 26. 27 chapters. c Phil. 2. 8 d Acts 2. 23. 24. 27 Acts 13. 37 Rom. 6. 9 e 1 Cor. 15. 3, 4 f John 20. 25 27. g Mar. 16. 19 h Rom. 8. 34 Heb. 9. 24 Heb. 7. 25

IV. This Office the Lord Jeſus did moſt willingly undertake x which that he might diſcharge, he was made under the law y, and did perfectly fulfill it z, indured moſt grievous torments immediately in his Soul a, and moſt painful ſufferings in his body b; was crucified, and died c: was buried, and remained under the power of death; yet ſaw no corruption d. On the third day he aroſe from the dead e, with the ſame body in which he ſuffered f, with which alſo he aſcended into heaven, and there ſitteth at the right hand of his Father g, making interceſſion h, and ſhall return to judge men, and

Angels

Angels, at the end of the world *i*.

V. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal spirit once offered up unto God, hath fully satisfied the justice of his Father *k*, and purchased, not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him *l*.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in, and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the Woman, which should bruise the serpents head; and the Lamb slain from the beginning of the world: being yesterday, and to day the same, and for ever *m*.

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self *n*, yet by reason of the unity of the Person,

i Rom. 14. 9. 10. Acts 1. 11. Acts 10. 42. Mat. 13. 40, 41, 42. Jude v. 6. 2 Pet. 2. 4.

k Rom. 5. 19. Heb. 9. 14. 16. Heb. 10. 14. Eph. 5. 2. Rom. 3. 25, 26.

l Dan. 9. 24. 26. Col. 1. 19, 20. Eph. 1. 11. 14. John 17. 2. Heb. 5. 12, 15.

m Gal. 4. 4, 5. Gen. 3. 15. Rev. 13. 8. Heb. 13. 8.

n Heb. 9. 14. 1 Pet. 3. 18.

that which is proper to one Nature, is some times in Scripture attributed to the Person denominated by the other Nature *o*.

o Acts 20 28. John 3. 13 1 John 3. 16

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly, and effectually apply and communicate the same *p*, making intercession for them *q*, and revealing unto them, in and by the Word, the mysteries of salvation *r*, effectually perswading them by his Spirit to beleeve, and obey, and governing their hearts by his word and spirit *s*, overcoming all their enemies by his Almighty Power and Wisdom in such manner, and wayes, as are most consonant to his wonderful and unsearchable dispensation *t*.

p John 6. 37 39. John 10 15, 16
q 1 John 2. 1 2. Rom. 8 34
r John 15. 13 15. Eph. 1. 7 8, 9. John 17. 6
s John 14. 16 Heb. 12. 2 2 Cor. 4. 13 Rom. 8. 9 14. Rom. 15. 18, 19
t John 17. 17 *u* Psal. 110. 1 1 Cor. 15. 25 25 Mal. 4. 2, 3 Col. 2. 15

CHAP. IX.

Of Free Will.

GOD hath indued the Will of man with that natural liberty that is neither forced, nor by any absolute necessity of nature determined to do good or evil *a*.

a Mat. 17. 12 Jam. 1. 14 Deut. 30. 19

II. Man, in his state of innocency, had freedom, and power, to will, and to do that which was good, and well pleasing to God *b*; but yet, mutably

b Eccl. 7. 29 Gen. 1. 26

bly, ſo that he might fall from it *c*.

III. Man by his fall into a ſtate of ſin, hath wholly loſt all ability of Will to any ſpiritual good accompanying ſalvation *d*: ſo as, a natural man, being altogether averſe from that good *e*, and dead in ſin *f*, is not able, by his own ſtrength, to convert himſelf, or to prepare himſelf thereunto *g*

IV. When God converts a ſinner, and tranſlates him into the ſtate of grace; he freeth him from his natural bondage under ſin *h*; and by his grace alone, inables him freely to wil & to do that which is ſpiritually good *i* yet ſo, as that by reaſon of his remaining corruption, he doth not perfectly nor only will that which is good, but doth alſo will that which is evil *k*.

V. The will of man is made perfectly and immutably free to good alone, in the ſtate of Glory onely *l*.

c Gen. 2. 16, 17. Gen. 3. 6.

d Rom. 5. 6. Rom. 8. 7. John 15. 5. e Rom. 3. 10, 11, 12. f Eph. 2. 1, 5. Col. 2. 13. g John 6. 44, 65. Eph. 2. 2, 3, 4, 5. 1 Cor. 2. 14. Titus 3. 3, 4, 5.

h Col. 1. 13. Joh. 8. 34, 36.

i Phil. 2. 13. Rom. 6. 18, 22.

k Gal. 5. 17. Rom. 7. 15, 18, 19, 21, 23.

l Eph. 4. 13. Heb. 12. 23. 1 John 3. 2. Jude v. 24.

CHAP. X.

Of Effectual Calling.

ALL thoſe whom God hath predeſtinated unto life, and thoſe only, he is pleaſed in his appointed & accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that

a Rom. 8. 30. Rom. 11. 7. Eph. 1. 10, 11. b 2 Thes. 2. 13, 14. 2 Cor. 3. 3, 6.

ſtate of ſin and death, in which they are by nature, to grace and ſalvation by Jeſus Chriſt *c*, inlightning their minds, ſpiritually and ſavingly to underſtand the things of God *d*; taking away their heart of ſtone, and giving unto them an heart of fleſh *e*; renewing their wills, and by his almighty power determining them to that which is good *f*, and effectually drawing them to Jeſus Chriſt *g*; yet ſo, as they come moſt freely, being made willing by his grace *h*.

c Rom. 8. 2 Eph. 2. 1, 2, 3, 4, 5 2 Tim. 1. 9, 10
d Acts 26. 18 1 Cor. 2. 10. 12 Eph. 1. 17, 18
e Ezek. 36. 26
f Ezek. 11. 19 Phil. 2. 13 Deut. 30. 6 Ezek. 36. 27
g Eph. 1. 19 Joh. 6. 44, 45
h Can. 1. 4 Pſal. 110. 3 John 6. 37 Rom. 6. 16, 17, 18 2 Tim. 1. 9 Tit. 3. 4, 5 Eph. 2. 4, 5, 8, 9 Rom. 9. 11

II. This effectual Call is of Gods free, and ſpecial grace alone, not from any thing at all foreſeen in man *i*, who is altogether paſſive therein, until being quickned and renewed by the holy Spirit *k*: he is thereby inabled to anſwer this Call, and to embrace the grace offered, and conveyed in it *l*.

i Rom. 9. 11
k 1 Cor. 2. 14 Rom. 8. 7 Eph. 2. 5
l John 6. 37 Ezek. 36. 27 John. 5. 25

III. Elect infants dying in infancy, are regenerated, and ſaved by Chriſt, through the Spirit *m*, who worketh when, where, and how he pleaſeth *n*: So alſo are all other elect perſons, who are uncapable of being outwardly called by the Miniſtry of the Word *o*

m Luke 18 15, 16. and Act. 2. 38, 39 and John 3 3. 5. and 1 John 5. 12 & Rom. 8. 9 compared.
n John 3. 8
o 1 John 5. 12. Acts 4. 12

IV. Others, not elected, although they may be called by the Miniſtry of

of the Word *p*, and may have some common operations of the Spirit *q*, yet they never truely come unto Christ, and therefore cannot be saved *r*: much less can men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they do professe *s*. And, to assert and maintain, that they may, is very pernicious, and to be detested *t*.

p Mat. 22. 14
q Mat. 7. 22 Mat. 13. 20, 21 Heb. 6. 4, 5
r John 6. 64 65, 66 John 8. 24
s Acts 4. 12 John 14. 6 Ephes. 2. 12 John 4. 22 John 17. 3
t 2 Joh. 9 10, 11 1 Cor. 16. 22 Gal. 1. 6, 7, 8

CHAP. XI.

Of Justification.

THose whom GOD effectually calleth he also freely *justifieth a*: not, by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not, for any thing wrought in them, or done by them, but for Christs sake alone: nor, by imputing faith it self, the act of beleeving, or any other evangelical obedience, to them as their righteousnesse; but, by imputing the obedience and satisfaction of Christ unto them *b*, they receiving and resting on him and his righteousnesse by

a Rom. 9. 30 Rom. 3. 24
b Rom. 4. 5, 6, 7, 8 2 Cor. 5. 19 21. Rom. 3. 22. 24, 25 27, 28 Titus 3. 5. 7 Eph. 1. 7 Jer 23. 6 1 Cor. 1. 30. 31. Rom. 5. 17

faith, which faith, they have, not of themselves, it is the gift of God *c*:

c Acts 10.44 Gal. 2. 16 Phil. 3. 9 Acts 13.38, 39 Eph. 2.7,8

II. Faith, thus receiving and resting on Christ and his righteousnesse, is the alone instrument of Justification *d*; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love *e*.

d John 1.12 Rom. 3. 28 Rom. 5.1

e Jam. 2.17 22, 26 Gal. 5.6

III. Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Fathers Justice in their behalf *f*. Yet, in as much as he was given by the Father, for them *g*, and, his obedience and satisfaction accepted in their stead *h*, and, both freely, not for any thing in them; their justification is only of free grace *i*, that, both the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*.

f Rom. 5.8 9, 10. 19 1 Tim. 2. 5, 6 Heb. 10. 10 14. Dan. 9 24. 26 Isa. 53. 4, 5, 6 10, 11, 12

g Rom. 8. 32

h 2 Cor. 5. 21 Mat. 3. 17 Ephes. 5. 2

i Rom. 3. 24 Eph. 1. 7

k Rom. 3. 26 Ephes. 2. 7

IV. God did from all eternity, decree to justifie all the elect *l*, and Christ did, in the fulnesse of time die for their sins, and rise again for their justification *m*: nevertheless they are not justified, untill the holy Spirit doth in due time, actually apply Christ unto them *n*.

l Gal. 3. 8 1 Pet. 1. 2 19, 20 Rom. 8. 30

m Gal 4. 4 1 Tim. 2. 6 Rom. 4. 25

n Col. 1. 21 22. Gal. 2. 16 Tit. 3. 4, 5 6, 7

V. God

V. God doth continue to forgive the sins of those that are justified *o*: and, although they can never fall from the state of justification *p*; yet, they may by their sins, fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance *q*.

o Mat. 6.12 1 John 1.7,9 1 John 2. 1,2 *p* Luke 22.32 1 John 10. 8 Heb. 10.14 *q* Psal. 89 31. 32, 33 Psal. 51.7,8 9, 10, 11, 12 Psal. 32.5 Mat. 26. 75

VI. The justification of Beleevers under the Old Testament, was, in all these respects, one and the same with the justification of Beleevers under the New Testament *r*.

1 Cor. 1, 30 32. Luk. 1. 20 *r* Gal. 3. 9 13, 14. Rom. 4. 22, 23, 24 Heb. 13. 8

CHAP. XII.

Of Adoption.

ALL those that are justified, God vouchsafeth, in, and for his only Son Jesus Christ, to make partakers of the grace of Adoption *a*: by which they are taken into the number, and enjoy the liberties and priviledges, of the children of God *b*, have his Name put upon them *c*, receive the spirit of Adoption *d*, have accesse to the Throne of grace with holyness *e*, are inabled to cry Abba, Father *f*, are pitied *g*, protected *h*, provided

a Eph. 1. 5 Gal. 4. 4, 5 *b* Rom. 8. 17 John 1. 12 *c* Jer. 14. 9 2 Cor. 6. 18 Rev. 3. 12 *d* Rom. 8. 15 *e* Eph. 3. 12 Rom. 5. 2 *f* Gal. 4. 6 *g* Psal. 103. 13 *h* Pro. 14. 26

i Mat.6.30 22.1Pet.5.7 k Heb.12.6 l Jam.3.3 m Eph.4.30 n Heb.6.12 o 1Pet.1.3,4 Heb.9.14

for *i*, and chastned by him, as by a Father *k*: yet never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises *n*, as heirs of everlasting salvation *o*.

CHAP. XIII.

Of Sanctification.

THey who are effectually called, and regenerated, having a new heart, & a new Spirit created in them, are further sanctified really and personally, through the vertue of Christs death and resurrection *a*, by his word, and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the several lusts thereof are more and more weakned and mortified *d*, and they, more and more quickned and strengthned in all saving graces *e*, to the practice of true holinesse, without which no man shall see the Lord *f*.

a 1 Cor.6.11 Acts 20.32 Phil.3.10 Rom.6.5,6 b John 17.17 Eph.5.26 2 Thes.2.13 c Rom.6.6 14 d Gal.5.24 Rom.8.13 e Col.1.11 Eph.3.16, 17,18,19 f 2 Cor.7.1 Heb.12.14

II. This Sanctification is throughout, in the whole man *g*: yet imperfect in this life, there abideth still some remnants of corruption in every part *h*: whence ariseth a continual, and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh *i*.

g 1 Thes.5 23

h 1 Joh.1.10 Rom.7.18 23. Phil.3.12

i Gal.5.17 1 Pet.2.11

III. In

III. In which war, although the remaining corruption, for a time, may much prevail *k*: yet through the continual ſupply of ſtrength from the ſanctifying Spirit of Chriſt, the regenerate part doth overcome *l*: and ſo the Saints grow in grace *m*, perfecting holineſs in the fear of God *n*.

k Rom. 7. 23

l Rom. 6. 14 1 John 5. 4

Eph. 4. 15, 16

m 2 Pet. 3. 18 2 Cor. 3. 18

n 2 Cor. 7. 1

CHAP. XIV.

Of ſaving Faith.

THe grace of faith, whereby the Elect are inabled to beleeve to the ſaving of their ſouls *a*, is the work of the Spirit of Chriſt in their hearts *b*, and is ordinarily wrought by the Miniſtry of the Word *c*, by which alſo, and by the adminiſtration of the Sacraments, and Prayer, it is increaſed and ſtrengthened *d*.

a Heb. 10. 39

b 2 Cor. 4. 13 Eph. 1. 17, 18, 19

Eph. 2. 8

c Rom. 10. 14, 17

d 1 Pet. 2. 2 Acts 20. 32 Rom. 4. 11 Luke 17. 5 Rom. 1. 16, 17

II. By this Faith, a Chriſtian beleeveth to be true, whatſoever is revealed in the Word, for the authority of God himſelf ſpeaking therein *e*; and, acteth differently upon that which each particular paſſage thereof containeth; yeelding obedience to the Commands *f*; trembling at the threatnings *g*, and imbracing the promiſes of God for this life, and that which is to come *h*. But the princi-

e John 4. 42 1 Theſ. 2. 13 1 John 5. 10 Acts 24. 14

f Rom. 16. 26

g Iſa. 66. 2

h Heb. 11. 13 1 Tim. 4. 8

pal acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternal life; by vertue of the Covenant of Grace *i*.

III. This faith is different in degrees, weak, or strong *k*: may be often and many wayes assailed, and weakned, but gets the victory *l*: growing up in many to the attainment of a full assurance through Christ *m*, who is both the Author and Finisher of our Faith *n*.

i John 1. 12
Acts 16. 31
Gal. 2. 20
Acts 15. 11
k Heb 5. 13
14. Rom. 4. 19, 20
Mat. 6. 30
Mar. 8. 10
l Luk. 22. 31
32. Eph. 6. 16
1 John 5. 4, 5
m Heb. 6. 11
12. Heb. 10
22. Col. 2. 2
n Heb. 12. 2

CHAP. XV.

Of Repentance unto life.

REpentance unto life, is an evangelical grace *a*, the doctrine whereof is to be preached by every Minister of the gospel, as well as that of Faith in Christ *b*.

a Zec. 12. 10
Acts 11. 18

b Luk. 24. 47
Mark 1. 15
Acts 20. 21

II. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthinesse and odiousnesse of his sins, as contrary to the holy nature, and righteous Law of God: and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God *c*, purposing and endeavouring to walk

c Ezek. 18. 30
31. Ez. 36. 31
Isa. 30. 22
Psal. 51. 4
Jer. 31. 18, 19
Joel. 2. 12, 13
Amos 5. 15
Psal. 119. 128
2 Cor. 7. 11

with

with him in all the ways of his Commandments *d*.

d Psal. 119 6. 59. 106 Luke 1. 6 2 Kin. 23. 25

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the act of Gods free grace in Christ *f*, yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

e Ezek. 36 31, 32 Ezek. 16. 61 62, 63. f Hos. 14. 2 4. Rom. 3. 24 Ephes. 1. 7 g Luke 13. 3 5. Acts 17 30, 31

IV. As there is no sin so small, but it deserves damnation *h*; so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

h Rom. 6. 23 Rom. 5. 12 Mat. 11. 36 i Isa. 59. 7 Rom. 8. 1 Isa. 1. 16, 18

V. Men ought not to content themselves with a general repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly *k*.

k Psal. 19. 13 Luke 19. 8 1 Tim. 1. 13 15

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l* upon which, and the forsaking of them, he shall find mercy *m*: so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publick confession, and sorrow for his sin, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

l Psal. 51. 4 5. 7. 9. 14 Psal. 32. 5, 6 m Pro. 28. 13 1 John 1. 9

n Jam. 5. 16 Luke 17. 3, 4 Josh. 7. 19 Psal. 51 throughout o 2 Cor. 2. 8

CHAP.

CHAP. XVI.
Of good works.

GOod Works are only such as God hath commanded in his holy Word *a*, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention *b*.

II. These good works, done in obedience to Gods Commandments, are the fruits and evidences of a true and lively faith *c*: and, by them, Believers manifest their thankfulness *d*: strengthen their assurance *e*, edifie their Brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, and glorifie God *i*, whose workmanship they are, created in Christ Jesus thereunto *k*: that, having their fruit unto holinesse, they may have the end, eternal life *l*.

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be inabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will and to do, of his good pleasure *n*: yet are they

a Micah 6.8 Rom. 12.2 Heb. 13.21
b Mat. 15.9 Isa. 29.13 1 Pet. 1.18 Rom. 10.2 John 16.2
c Sam. 15.21, 22, 23
e Jam. 2.18 22
d Psal. 116 12, 13 2 Pet. 2.9
e 1 John 2, 3 5. 1 Pet. 1.5 6, 7, 8, 9, 10
f 2 Cor. 9.2 Mat. 5.16
g Tit. 2.5.9 10, 11, 12 1 Tim. 6.1
h 1 Pet. 2.15
i 1 Pet. 2.11 Phil. 1.11 John 15.8
k Eph. 2.10
l Rom. 6.22
m John 15 4, 6 Ezek. 36.26 27
n Phil. 2.13 Phil. 4.13 2 Cor. 3.5

they not hereupon to grow negligent, as if they were not bound to perform any duty, unleſſe upon a ſpecial motion of the Spirit; but they ought to be diligent in ſtirring up the grace of God that is in them *o*.

o Phil. 2. 12 Heb. 6. 11. 12 2 Pet. 1. 3. 5 10, 11 Iſa. 64. 7 2 Tim. 1. 6 Acts 26. 6, 7 Jude v. 20 21

IV. They who in their obedience, attain to the greateſt hight, which is poſſible in this life, are ſo far from being able to ſupererogate, and to do more then God requires, as that they fall ſhort of much which in duty they are bound to do *p*.

p Luk. 17. 10 Neh. 13. 22 Job 9. 2. 3 Gal. 5. 17

V. We cannot, by our beſt works merit pardon of ſin, or eternal life at the hand of God, by reaſon of the great diſproportion that is between them and the glory to come; and, the infinite diſtance that is between us and God, whom, by them, we can neither profit, nor ſatisfie for the debt of our former ſins *q*, but, when we have done all we can, we have done but our duty, and are unprofitable ſervants *r*; and, becauſe, as they are good, they proceed from his Spirit *ſ*: and as they are wrought by us, they are defiled, and mixed with ſo much weaknes and imperfection, that they cannot endure the ſeverity of Gods judgement *t*.

q Rom 3. 20 Rom. 4. 2. 4 6. Eph. 2. 8, 9 Tit. 3. 5, 6, 7 Rom. 8. 18 Pſal. 16. 2 Job 22. 2, 3 Job 35. 7, 8 r Luk. 17. 10 ſ Gal. 5. 22, 23 t Iſa. 64. 6 Gal. 5. 17 Rom. 7. 15 18. Pſal. 143 2. Pſal. 130. 3

VI. Yet

VI. Yet notwithstanding the Persons of Beleevers being accepted through Christ, their good works also are accepted in him *u*, not as though they were in this life wholy unblamable and unreprovable in Gods sight *w*, but that, he looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections *x*.

VII. Works done by unregenerate men, although, for the matter of them they may be things which God commands, and of good use, both to themselves and others *y*, yet, because they proceed not from an heart purified by faith *z*, nor are done in a right manner, according to the Word *a*, nor to a right end, the glory of God *b*, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God *c*. And yet their neglect of them is more sinful, and displeasing unto God *d*.

u Eph. 1. 6
t Pet. 2 5
Exod. 28. 38
Gen. 4. 4
with Heb.
11. 4
w Job 9. 20
Psal. 143. 2
x Heb. 13. 20
21. 2 Cor. 8
12. Heb. 6
10. Mat. 25
21. 23
y 2 Kings 10
30. 31
1 Kings 21
27. 29
Phil. 1. 15,
16. 18
z Gen. 4. 5
with Heb.
11. 4
Heb. 11. 6
a 1 Cor. 13 3
Isai. 1. 12
b Mat. 6. 2, 5
16
c Hag. 2. 14
Tit. 1. 15
Amos. 5. 21,
22. Hos. 1. 4
Rom. 9. 16
Tit. 3. 5
d Psal. 14. 4
Psal. 36. 3
Job. 21. 14, 15
Mat. 25. 41,
42. 43. 45
Mat. 23. 23

CHAP. XVII.

Of the Perseverance of the Saints.

THey whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither

neither totally, nor finally fall away from the state of grace: but shall certainly persevere therein. to the end, and be eternally saved *a*.

II. This perseverance of the Saints depends not upon their own free will, but upon the immutabilitie of the Decree of Election, flowing from the free and unchangable love of God the Father *b*, upon the efficacy of the merit, and intercession of Jesus Christ *c*, the abiding of the Spirit, and of the seed of God within them *d*; and the nature of the Covenant of Grace *e*: from all which, ariseth also the certainty, & infalibility thereof *f*.

III. Nevertheless, they may through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into griveous sins *g*, and for a time continue therein *h*, whereby they incur Gods displeasure *i*, and grieve his holy Spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardned *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, and bring temporal judgements upon themselves *p*.

CHAP.

a Phil. 1. 6 2 Pet. 1. 10 John 10. 28 29 1 John 3. 9 1 Pet. 1. 5. 9
b 2 Tim. 2. 18 19 Jer. 31. 3
c Heb. 10. 10 14 Heb. 13. 20 21. Heb. 9 12, 13, 14, 15 Rom. 8. 33 to the end. John 17. 11 24 Luke 22. 32 Heb. 7. 25
d John. 14 16, 17 1 John 2. 27 1 John 3. 9
e Jer. 32. 40
f Joh. 10. 28 2 Thes. 3. 3 1 John 2. 19
g Mat. 26 70. 72. 74
h Psal. 51 title and verse 14
i Isa. 64. 5 7. 9 2 Sam. 11. 27
k Eph. 4. 30
l Psal. 51. 8 10. 12. Rev. 2. 4. Cant. 5 2, 3, 4, 6
m Isa. 63. 17 Mark 6. 52 Mark. 16. 14
n Psa. 37. 3, 4 Psal. 51. 8
o 2 Sam. 12. 14
p Ps. 89. 31 32 1 Cor. 11. 32

CHAP. XVIII.

Of the assurance of Grace and Salvation.

ALthough hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and estate of Salvation *a*, which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace *c*, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

a Job 8. 13 14. Micah 3 11. Deut. 29 19 John 8. 41
b Mat. 7. 22, 23
c 1 John 2. 3 1 John 3. 14 18. 19. 21. 24 1 John 5. 13
d Rom. 5. 2 5.

II. This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible hope *e*, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God *h*: which Spirit is the earnest of our inheritance, wherby we are sealed to the day of redemption *i*.

e Heb. 6. 11 19
f Heb. 6. 17, 18
g 2 Pet. 1. 4 5, 10, 11 1 John 2. 3 1 John 3. 14
h Rom. 8 15, 16
i Eph. 1. 13, 14 Eph. 4. 30 2 Cor. 1. 21, 22.

III. This

III. This infallible aſſurance doth not ſo belong to the eſſence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it *k*: yea, being inabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right uſe of ordinary means, attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election ſure *m*, that thereby his heart may be inlarged in peace & joy in the holy Ghoſt, in love and thankfulneſſe to God, and in ſtrength and chearfulneſſe in the duties of obedience, the proper fruits of this aſſurance *n*, ſo far is it, from inclining men to looſeneſſe *o*.

k 1 John 5. 13. Iſai. 50 10. Mark 9 24. Pſal. 88 throughout Pſal. 77. to verſe 12.

l 1 Cor. 2. 12 1 John 4. 13 Heb. 6. 11, 12 Eph. 3. 17, 18.

m 2 Pet. 1. 10

n Rom. 5. 1, 2. 5. Rom. 14. 17. Rom. 15. 13. Eph. 1. 3, 4. Pſal. 4. 6, 7. Pſal. 119. 32

o 1 Joh. 2. 1, 2 Rom. 6. 1, 2 Titus 2. 11, 12, 14 2 Cor. 7. 1 Rom. 8. 1, 12 1 John 3. 2, 3 Pſal. 130. 4 1 John 1. 6, 7

IV. True believers may have the aſſurance of their ſalvation divers wayes ſhaken, diminiſhed, and intermitted, as by negligence in preſerving of it, by falling into ſome ſpecial ſin, which woundeth the conſcience, and grieveth the ſpirit, by ſome ſudden, or vehement temptation, by Gods withdrawing the light of his countenance, and ſuffering even ſuch as fear him to walk in darkneſſe and to have

no light *p*: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which by the operation of the Spirit, this assurance may, in due time, be revived *q*, and by the which in the mean time, they are supported from utter despair

p Can. 5.2 3. 6. Psal. 51 8. 12. 14 Eph. 4. 30. 31, Psal. 77. 1. to 10. Mat. 25 69, 70, 71 72 Psal. 31. 20 Isai. 50. 10 Psal. 88 throughout

q 1 John 4. 9 Luke 22. 32 Job 13. 15 Psal. 73 15. Psal. 51. 8, 12. Isa. 50. 10. r Mic. 7. 7, 8. 9. Jer. 32. 40 Isai. 54. 7, 8. 9, 10, Psal. 22. 1. Psal. 88. throughout.

CHAP. XIX.

Of the Law of God.

GOD gave to *Adam* a Law, as a Covenant of Works, by which he bound him, and all his posterity to personal, entire, exact and perpetual obedience: promised life upon the fulfilling, and threatned death upon the breach of it: and endued him with power and ability to keep it *a*.

a Gen. 1. 26 27. with. Gen 2. 17 Rom. 2. 14 15. Rom. 10 5. Rom. 5. 12 19. Gal. 3. 10 12. Eccl. 7 29 Job 28. 28

II. This Law, after his fall continued to be a perfect rule of righteousnesse, and as such, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables *b*, the four first Commandments containing our duty towards God, and the other six, our duty to man *c*.

b Jam. 1. 25 Jam. 2. 8. 10 11, 12 Rom. 13. 8, 9 Deut. 5. 32 Deut. 10. 4 Exod. 34. 1

c Mat. 22. 37 38, 39, 40

III. Be-

III. Beſide this Law, commonly caled Moral, God was pleaſed to give to the people of Iſrael, as a Church under age, Ceremonial Laws, containing ſeveral typical Ordinances, partly of worſhip, prefiguring Chriſt his graces, actions, ſufferings, and benfits *d*, and partly holding forth divers inſtructions of moral duties *e*. All which Ceremonial Laws are now abrogated, under the New Teſtament *f*.

IV. To them alſo, as a Body Politick, he gave ſundry Judicial Laws, which expired together with the ſtate of that people; not oblieging any other now, further then the general equity thereof may require *g*.

V. The Moral Law doth for ever bind all, as well juſtified perſons as others, to the obedience thereof *h*, and that, not only in regard of the matter contained in it, but alſo in reſpect of the Authority of God the Creator, who gave it *i*. Neither doth Chriſt in the Goſpel, any way diſſolve, but much ſtrengthen this obligation *k*.

VI. Although true beleevers be not under the Law, as a Covenant of works, to be thereby juſtified, or condemned

d Heb. 9. chap. Heb. 10. 1. Gal. 4. 1, 2, 3. Col. 2. 17

e 1 Cor. 5. 7. 2 Cor. 6. 17. Jude ver. 23

f Col. 2. 14, 16, 17. Dan. 9. 27. Eph. 2. 15, 16

g Exod. 21. chapter. Exod. 22. 1 to 29. Gen. 49. 10 with 1 Pet. 2. 13, 14

h Mat. 5. 17 with ver. 38, 39. 1 Cor. 9. 8, 9, 10. Rom. 13. 8, 9, 10. Eph. 6. 2. 1 John 2. 3, 4, 7, 8. 1 Jam. 2. 10, 11

k Mat. 5. 17, 18, 19. Jam. 2. 8. Rom. 3. 31

condemned *l*, yet is it of great use to them, as well as to others, in that, as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly *m*, discovering also the sinful pollutions of their nature, hearts and lives *n*: so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin *o*: together with a clearer sight of the need they have of Christ, and the perfection of his obedience *p*. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin *q*: and the threatnings of it serve to shew, what even their sins deserve: and, what afflictions, in this life, they may expect for them, although freed from the curse thereof threatned in the Law *r*. The promises of it, in like maner, shew them Gods approbation of obedience, and what blessings they may expect upon the performance thereof *s*; although not as due to them by the Law, as a Covenant of Works *t*. So as a mans doing good, and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is

l Rom. 6. 14 Gal. 2. 16 Gal. 3. 13 Gal. 4. 4, 5 Acts 13. 39 Rom. 8. 1

m Rom. 7 12. 22. 25 Psal. 119. 4. 5, 6 1 Cor. 7. 19 Gal. 5. 14 16. 18, 19 to 24

n Rom. 7. 7 Rom. 3. 20

o Jam. 1. 23 24, 25 Rom. 7. 9 14. 24

p Gal. 3. 24 Rom. 7. 24, 25. Rom. 8 3, 4

q Jam. 2. 11 Psal. 119. 101. 104. 128

r Ezra. 9. 13, 14. Psal. 89 30. to 34

s Levit. 26. 1 to 14. with 2 Cor. 6. 16 Eph. 6. 2, 3 Psal. 37. 11 with Mat. 5 5. Psal. 19. 11

t Gal. 2. 16 Luke 17. 10

is no evidence of his being under the Law, and not under grace *u*.

VII. Neither are the forementioned Uſes of the Law contrary to the grace of the Goſpel, but do ſweetly comply with it *w*, the Spirit of Chriſt ſubduing, and inabling the will of man, to do that freely and chearfully, which the wil of God revealed in the Law requireth to be done *x*.

u. Rom. 6 12. 14
1 Pet. 3. 8, 9, 10, 11, 12 with Pſal. 34. 12. 13, 14 15, 16. Heb. 12. 28, 29
w Gal. 3. 21
x Eze. 36. 27 Heb. 8. 10 with Jer. 31 33.

CHAP. XX.

Of Chriſtian Liberty, and Liberty of Conſcience.

THe Liberty which Chriſt hath purchaſed for Believers, under the Goſpel, conſiſts in their freedom from the guilt of ſin, the condemning Wrath of God, the Curſe of the Moral Law *a*, and, in their being delivered from this preſent evil world, bondage to Satan, and dominion of ſin *b*; from the evil of afflictions, the ſting of death, the victory of the grave, and everlaſting damnation *c*, as alſo, in their free acceſſe to God *d*, and their yeelding obedience unto him, not out of ſlaviſh fear, but a Child-like love and willing mindee All which were common alſo to Believers under the Law *f*. But under

a Tit. 2. 14 1 Theſ. 1. 10 Gal. 3. 13
b Gal. 1. 4 Col. 1. 13 Acts 26. 18 Rom. 6. 14
c Rom. 8. 28 Pſal. 119. 71 1 Cor. 15. 54 55, 56, 57 Rom. 8. 1
d Rom. 5. 1, 2
e Rom. 8. 4 15. 1 John 4 18
f Gal. 3. 9, 14

der the New Testament, the liberty of Christians is further inlarged, in their freedom from the yoke of the Ceremonial Law, to which the Jewish Church was subjected *g*, and in greater boldness of accesse to the Throne of Grace *h*, and in fuller communications of the free Spirit of God, than Believers, under the Law, did ordinarily partake of *i*.

g Gal. 4. 1 2, 3, 6, 7 Gal. 5. 1 Act. 15. 10, 11 *h* Heb. 4. 14 16. Heb. 10 19, to 22 *i* John 7 38, 39 2 Cor. 3. 13 17, 18

II. God alone is Lord of the conscience *k*: and hath left it free from the doctrines and commandments of men, which are, in any thing contrary to his Word, or beside it, if matters of Faith, or Worship *l*. So that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience *m*, and the requiring of an implicite faith, and an absolute and blind obedience, is, to destroy liberty of conscience, and reason also *n*.

k Jam. 4, 12 Rom. 14. 4 *l* Acts 4. 19 Acts 5. 29 1 Cor. 7. 23 Mat. 23. 8, 9 10. 2 Cor. 1 24. Mat. 15. 9 *m* Col. 2. 20 22, 23 Gal. 1. 10 Gal. 2. 4, 5 Gal. 5. 1 *n* Rom. 10 17 Rom. 14. 23 Isa. 8. 20 Acts 17. 11 John 4. 22 Hos. 5. 11 Rev. 13. 11 16, 17 Jer 8. 9

III. They, who upon pretence of Christian Liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holinesse and righteousnesse before him

him, all the dayes of our life o.

o Gal. 5. 13 1 Pet. 2. 16 2 Pet. 2. 19 John 8. 34 Luk. 1. 74, 75

IV. And because the Power which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another: They, who upon pretence of Christian Liberty shall oppose any lawful Power, or the lawful exercise of it, whether it be Civil or Ecclesiastical, resist the ordinance of God p. And, for their publishing of such Opinions, or maintaining of such Practises, as are contrary to the light of nature, or to the known Principles of Christianity, whether concerning Faith, Worship, or Conversation: or, to the power of Godliness; or, such erronious Opinions or Practises, as either in their own nature, or in the manner of publishing or mantaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church q, and by the Power of the Civil Magistrate r.

p Mat 12. 25, 1 Pet. 2. 13, 14. 16 Rom. 13. 1 to 8. Heb. 13. 17

q Rom. 1. 32 with 1 Cor. 5. 1. 5. 11. 13 2 John verse 10. 11. and 2 Thes. 3. 14 and 1 Tim. 6. 3, 4, 5. and Tit. 1. 10, 11, 13. & Tit. 3 10. with Mat 18. 15, 16, 17 1 Tim. 1. 19 20. Rev. 2. 2 14, 15. 20 Rev. 3. 9

r Deut. 13. 6 to 12. Rom. 13. 3, 4. with 2 John verse 10. 11. Ezra 7 23. 25, 26. 27, 28. Rev. 17. 12. 16. 17. Neh. 13. 15. 17. 21 25. 30. 2 Kings 23. 5, 6, 9. 20, 21. 2 Chr. 34. 33. 2 Chr. 15. 12, 13. 16 Dan. 3. 29. 1 Tim. 2. 2. Isa. 49. 23. Zech. 13. 2. 3.

CHAP.

CHAP. XXI.
Of Religious Worship, and the Sabbath day.

THE light of Nature ſheweth that there is a God, who hath Lordſhip and Soveraignty over all, is good, and doth good unto all, & is therefore to be feared, loved, praiſed, called upon, truſted in, and ſerved, with all the heart, and with all the ſoul, and with all the might *a*. But, the acceptable way of worſhipping the true God, is inſtituted by himſelf, and ſo limited to his own revealed Wil, that he may not be worſhipped, according to the imaginations and devices of men, or the ſuggeſtions of Satan, under any viſible repreſentations, or any other way not preſcribed in the holy Scripture *b*.

a Rom. 1. 20 Acts 17. 24 Pſal. 119. 68 Jer. 10. 7 Pſal. 31. 23 Pſal. 18. 3 Rom. 10. 12 Pſal. 62. 8 Joſh. 24. 14 Mark. 12. 33

b Deut. 12. 32 Mat. 15. 9 Acts 17. 25 Mat. 4. 9, 10 Deut. 15 to 20. Exod. 20. 4, 5, 6 Col. 2. 23

II. Religious Worſhip is to be given to GOD, the Father, Son, and Holy Ghoſt; and to him alone *c*; not to Angels, Saints, or any other Creature *d*, and, ſince the Fall, not without a Mediator; nor in the mediation of any other, but of Chriſt alone *e*.

c Mat. 4. 10 with John 6. 23. and 2 Cor. 13. 14 *d* Col. 2. 18 Rev. 19 10 Rom. 1 25 *e* John 14. 6 1 Tim. 2. 5 Eph. 2. 18 Col. 3. 17

III. Prayer, with thankſgiving being one ſpecial part of Religious

Worſhip

Worship *f*, is by God required of all men *g*: and that it may be accepted, it is to be made in the Name of the Son *h*, by the help of his Spirit *i*, according to his Will *k*: with understanding, reverence, humility, fervency, faith, love, and perseverance *l*: and, if vocal, in a known tongue *m*.

IV. Prayer is to be made for all things lawful *n*, and for all sorts of men living, or that shall live hereafter *o*: but, not for the dead *p*, nor for those of whom it may be known, that they have sinned the sin unto death *q*.

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence *t*: singing of Psalms with grace in the heart *u*: as also, the due administration, and worthy receiving of the Sacraments instituted by Christ; are all parts of the ordinary Religious Worship of God *w*; Besides religious Oaths *x*, Vows *y*, Solemn Fasting *z*, and thanksgivings, upon several occasions *a*, which are,

f Phil. 4.6
g Psal. 65.2
h Joh. 14.13, 14. 1 Pet. 2.5
i Rom. 8.26
k 1 Joh. 5.14
l Psal. 47.7. Eccles. 5.1, 2. Heb. 12.28. Gen. 18.27. Jam. 5.16. Jam. 1.6, 7. Mat. 11.24
m Mat. 6.12, 14, 15. Col. 4.2. Eph. 6.18. 1 Cor. 14.14
n 1 Joh. 5.14
o 1 Tim. 2.1, 2. John 17.20
p 2 Sam. 12.22, 23 with Luke 16.25, 26. Rev. 14.13
q 1 Joh. 5.16
r Acts 15.21. Rev. 1.3
s 2 Tim. 4.2
t Jam. 1.22. Acts 10.33. Mat. 13.19. Heb. 4.2. Isa. 66.2
u Col. 3.16. Eph. 5.19. Jam. 5.13
w Mat. 28.19. 1 Cor. 11.23 to 29. Acts 2.42
x Deut. 6.13 with Neh. 10.29
y Isa. 19.21
z with Eccl. 5.4, 5. *a* Joel 2.12. Esther 4.16; Mat. 9.15. 1 Cor. 7.5. Psal. 107. throughout. Esther 9.22.

in their ſeveral times and ſeaſons, to be uſed in an holy and religious manner *b*.

b Heb. 12.28

VI. Neither Prayer nor any other part of Religious Worſhip, is now under the Goſpel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed *c*: but GOD is to be Worſhipped every where *d*, in Spirit and Truth *e*: as in private Families *f*, daily *g*, and in ſecret, each one by himſelf *h*; ſo more ſolemnly in the publick Aſſemblies, which are not careleſly, or wilfully to be neglected, or forſaken, when God, by his Word or Providence calleth thereunto *i*.

c John 4.21
d Mal. 1.11
1 Tim. 2.8
e John 4.23 24
f Jer. 10. 25 Deut. 6.6,7 Job 1.5
g 2 Sam. 6. 18 20
1 Pet. 3.7
Acts 10 2
h Mat. 6.11
Mat. 6.6 Eph. 6.18
i Iſa. 56.6,7 Heb. 10. 25 Prov. 1.20 21,24 Prov. 8. 34 Acts 13. 42 Luke 4. 16 Acts 2. 42

VII. As it is of the Law of Nature, that, in general, a due proportion of time be ſet apart, for the Worſhip of God: ſo, in his Word, by a poſitive, Moral, and perpetual Commandment, binding all men, in all Ages, he hath particularly appointed One day in Seven for a Sabbath to be kept holy unto him *k*: which from the beginning of the World to the reſurrection of Chriſt, was the laſt Day of the Week; and from the reſurrection of Chriſt, was changed

k Exod. 20 8.10,11 Iſa. 56.2,4 6,7

changed into the first Day of the Week *l*, which, in Scripture, is called the Lords Day *m*, and is to be continued to the end of the World, as the Christian Sabbath *n*.

l Gen. 2. 2, 3 1 Cor. 16. 1, 2 Acts 20. 7
m Rev. 1. 10
n Exod. 20 8, 10 with Mat. 5 17, 18

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the Day, from their own works, words, & thoughts about their worldly imployments, and recreations *o*, but also are taken up the whole time, in the publick and private Exercises of his Worship, and in the duties of necessity, and mercy *p*.

o Exod. 20. 8 Exod. 16. 22 25, 26, 29, 30 Exod. 31. 15 16, 17 Isa. 58. 13 Neh. 13. 15 15, 17, 18, 19 21, 22
p Isa. 58. 13 Mat. 12. 1 to 13

CHAP. XXII.

Of Lawful Oaths and Vows.

A Lawful Oath is a part of Religious Worship *a*, wherein upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth, or falshood of what he sweareth *b*.

a Deut. 10 20
b Exod. 20. 7 Levit. 19. 12 2 Cor. 1. 23 2 Chron. 6 22, 23

II. The Name of God only, is that by which men ought to swear, & therein it is to be used with all holy

c Deut. 6. 13 fear and reverence *c*. Therefore, to ſwear vainly, or raſhly, by that glorious and dreadful Name; or, to ſwear at all, by any other thing, is

d Exod. 20. 7 Jer. 5. 7 Mat. 5. 34. 37 Jam. 5. 12 ſinful and to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Teſtament

e Heb. 6. 16 2 Cor. 1. 23 Iſa. 65. 16 as well as under the Old *e*; ſo a lawful Oath, being impoſed by lawful Authority, in ſuch matters ought to

f 1 Kings 8 31. Neh. 13 25. Ezra 10 5. be taken *f*.

III. Whoſoever taketh an Oath, ought duly to conſider the weightineſſe of ſo ſolemn an act, and therein to avouch nothing, but what he

g Exod. 20. 7 Jer. 4. 2 is fully perſwaded is the truth *g*. Neither may any man bind himſelf by Oath to any thing but what is good and juſt, and what he beleeveth ſo to be, and what he is able

h Gen. 14. 22 24. 2, 3, 6, 8, 9 and reſolved to perform *h*. Yet it is a ſin, to refuſe an Oath touching any thing that is good and juſt, being

i Num. 5. 19 21. Neh. 5 12. Exo. 22 7, 8, 9, 10, 11 imposed by lawful Authority *i*.

IV. An Oath is to be taken in the

k Jer. 4. 2 Pſal. 24. 4 plain and common ſenſe of the words, without equivocation, or mental reſervation *k*: It cannot obliege to ſin; but, in any thing not ſinful, being taken, it binds to performance

formance, although to a mans own hurt *l*. Nor is it to be violated, although made to Hereticks or Infidels *m*.

l 1 Sam. 25 22.32,33,34 Psal.15.4
m Ezek.17 16.18,19 Josh 9.18,19 with 2 Sam. 21.1

V. A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness *n*.

n Isai. 19.21 Eccles.5. 4 5,6. Psal.61 8. Psal.65 13.14

VI. It is not to be made to any Creature but to God alone *o*, and that it may be accepted, it is to be made voluntarily, out of Faith, and conscience of Duty, in way of thankfulness for mercy received, or for the obtaining of what we want *&* whereby we more strictly bind our selves to necessary duties: or, to other things, so far, and so long, as they may fitly conduce thereunto *p*.

o Psal.76.11 Jer.44.25 26

VII. No man may Vow, to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof, he hath no promise of ability from God *q*. In which respect, Popish Monastical Vows, of perpetual single life, professed Poverty, and Regular Obedience, are so far from being de-

p Deut. 23 21,22,23 Psal. 50. 14 Gen. 28. 20 21, 22 1 Sam. 1. 11 Psal. 66. 13 14. Psal. 132 2,3,4,5

q Act. 23 12.14 Mark 6. 26 Num b. 30 5,8,12,13

grees of higher Perfection, that they are superstitious and sinful snares, in which, no Christian may intangle himself *r*.

r Mat. 19 11,12 1 Cor. 7. 2. 9 Eph. 4. 28 1 Pet. 4. 2 3 2 Cor. 7. 2

CHAP. XXIII.

Of the Civil Magistrate.

GOD, the Supream Lord and King of all the world, hath ordained Civil Magistrates, to be under him, over the people, for his own Glory, and the publick good: and to this end, hath armed them with the power of the sword, for the defence and incouragement of them that are good, and for the punishment of evil doers *a*.

a Rom. 13. 1 2, 3, 4 1 Pet. 2. 13 14

II. It is lawful for Christians to accept and execute the Office of a Magistrate, when called thereunto *b*: in the managing whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholsome Laws of each Commonwealth *c*: so for that end, they may lawfully now under the New Testament, wage War, upon just and necessary occasion *d*.

b Prov. 8. 15 Rom. 13 1, 2, 4 c Psal. 2. 10 11, 12 1 Tim. 2. 2 Psal. 82. 3, 4 2 Sam. 23. 3 1 Pet. 2. 13 d Luk. 3. 14 Rom. 13. 4 Mat. 8. 9, 10 Acts 10. 1, 2 Rev. 17. 14 16

III. The Civil Magistrate may not assume to himself the Administration of the Word & Sacraments,

or

or the power of the Keys of the Kingdom of Heaven *e*: yet he hath Authority, and it is his duty, to take order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and intire, that all blaſphemies and hereſies be ſuppreſſed, all corruptions and abuſes in worſhip and diſcipline prevented, or reformed: and all the Ordinances of God duly ſetled, adminiſtred, and obſerved *f*: For the better effecting whereof, he hath power to call Synods, to be preſent at them, and to provide that whatſoever is tranſacted in them, be according to the mind of God *g*.

e 2 Chron. 26 18. with Mat. 13. 17 and Mat. 16 19. 1 Cor. 12 28, 29 Eph. 4. 11. 12 1 Cor. 4. 1. 2 Rom. 10. 15 Heb. 5. 4

f Iſa. 49. 23 Pſal. 122. 9 Ezra 7. 23 25, 26. 27, 28 Lev. 24. 16 Deut. 13. 5, 6. 12 2 Kings 18. 4 1 Chro. 13. 1 to 9. 2 Kings 23. 1. to 26 2 Chron. 34 33. 2 Chron. 15. 12, 13 *g* 2 Chro. 19 8. 9, 10, 11 2 Chron. 29 30. chapters Mat. 2. 4, 5

IV. It is the duty of people to pray for Magiſtrates *b*, to honour their perſons *i*, to pay them tribute & other dues *k*: to obey their lawful Commands, and to be ſubject to their Authority, for conſcience ſake *l*. Infidelity, or difference in Religion doth not make void the Magiſtrates juſt and legal Authority, nor free the people from their due obedience to him *m*: from which Eccleſiaſtical perſons are not exempted *n*, much leſſe hath the Pope any power or juriſdiction over them, in their

h 1 Tim. 2, 1, 2 *i* 1 Pet. 2. 17 *k* Rom. 13 6, 7 *l* Rom. 13. 5 Tit. 3. 1 *m* 1 Pet. 2 13. 14. 16 *n* Rom. 13. 1 1 Kings 2. 35 Acts 25. 9 10. 11 2 Pet. 2. 9, 10, 11 Jude verſ. 8 9, 10, 11

Dominions, or over any of their people; and least of all to deprive them of their Dominions, or lives, if he shal judge them to be Hereticks or upon any other pretence whatsoever *e*.

e 2 Thes. 2. 4 Rev. 13. 15 16, 17

CHAP. XXIV.

Of Marriage, and Divorce.

MArriage is to be between one Man and one Woman: neither is it lawful for any Man to have more then one Wife, nor for any Woman to have more then one Husband, at the same time *a*.

a Gen. 2. 24 Mat. 19. 5, 6 Prov. 2. 17

II. Marriage was ordained for the mutual help of Husband and Wife *b*, for the increase of Mankind with a legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleanness *d*.

b Gen. 2. 18

c Mal. 2. 15

d 1 Cor. 7 2, 9

III. It is lawful for all sorts of people to marry, who are able with judgement, to give their consent *e*. Yet, is it the duty of Christians to marry only in the Lord *f*. And therefore such as professe the true reformed Religion, should not marry with Infidels, Papists, or other Idolaters. Neither should such as are godly be unequally yoaked, by marrying

e Heb. 13. 4 1 Tim. 4. 3 1 Cor. 7. 36 37, 38 Gen 24. 57 58

f 1 Cor. 7. 39

marrying with such as are notoriously wicked in their life, or maintain damnable Heresies *g*.

IV. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the Word *b*. Nor can such incestuous marriages ever be made lawful by any Law of Man, or consent of Parties, so as those persons may live together as Man and Wife *i*. The Man may not marry any of his Wives kindred nearer in blood, then he may of his own: nor, the Woman of her Husbands kindred, nearer in blood, then of her own *k*.

V. Adultery, or fornication committed after a contract, being detected before marriage, giveth just occasion, to the innocent Party to dissolve that Contract *l*. In the case of Adultery after marriage, it is lawful for the innocent party to sue out a divorce *m*, and after the divorce, to marry another, as if the offending party were dead *n*.

VI. Although the corruptions of man be such as is apt to study arguments, unduely to put asunder those whom God hath joyned together in marriage: yet nothing but

g Gen. 34. 14 Exod. 34. 16 Deut. 7. 3 & 1 Kings 11. 4 Neh. 13. 25, 26, 27 Mal. 2. 11, 12 2 Cor. 6. 14

b Levit. 18 chapter. 1 Cor. 5. 1 Amos 2. 7

i Mark 6. 18 Levit. 18. 24, 25, 26, 27, 28

k Levit. 20. 19, 20, 21

l Mat. 1. 18, 19, 20

m Mat. 5. 32

n Mat. 19. 9 Rom. 7. 2, 3

Adultery, or such wilful desertion as can no way be remedied by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage *o*: Wherein, a publick and orderly course of proceeding is to be observed: And, the Persons concerned in it, not left to their own wills and discretion in their own case *p*.

o Mat. 19. 8, 9
1 Cor. 7. 15
Mat. 19. 6

Deut. 24
p 2, 3, 4

CHAP. XXV.

Of the Church.

THe Catholick or Universal Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof: and is the Spouse, the Body, the fulnesse of Him that filleth all in all *a*.

a Eph. 1. 10, 22, 23
Eph. 5. 23, 27, 32
Col. 1. 18
b 1 Cor. 1. 2
1 Cor. 12. 12, 13. Psal. 2. 8
Rev. 7. 9
Rom. 15. 9, 10, 11, 12
c 1 Cor. 7. 14
Acts 2. 39
Ezek. 16. 20, 21. Rom. 11, 16. Gen. 3. 15
Gen. 17. 7
d Mat. 13. 47
Isai. 9. 7
e Eph. 2. 19
Eph. 3. 15

II. The visible Church, which is also Catholick or Universal, under the Gospel (not confined to one Nation, as before, under the Law) consists of all those, throughout the World, that professe the true Religion *b*, together with their Children *c*: and is the Kingdom of the Lord Jesus Christ *d*, the House and Family of God *e*, out of which there is no ordinary

dinary possibilitie of Salvation *f*.

f Acts 2. 47

III. Unto this Catholick visible Church, Christ hath given the Ministery, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life to the end of the World: and doth by his own Presence and Spirit, according to his promise, make them effectual thereunto *g*.

g 1 Cor. 12 28. Eph. 4 11,12,13 Mat. 28. 19 20. Isa. 59 21

IV. This Catholick Church hath been some times more, sometimes lesse visible *h*. And particular Churches, which are members thereof, are more or lesse pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administred, and publick Worship performed more or lesse purely in them *i*.

h Rom. 11 3,4. Rev. 12 6.14

i Rev. 2. 3 chapter. 1 Cor. 5,6,7

V. The purest Churches under Heaven are subject both to mixture and errour *k*, and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Nevertheless, there shall be alwayes a Church on earth, to worship God according to his will *m*.

k 1 Cor. 1,11 Rev. 2, 3 chapters. l Mat. 13 24 25,26,27 28 29,30.47. Rev. 18. 2 Rom. 11. 18 19, 20 21,22. m Mat. 16. 18 Psal. 72. 17 Psal. 102. 28 Mat. 28. 19 20

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*. Nor can the Pope of *Rome*, in

n Col. 1. 18 Eph. 1. 22.

in any ſenſe be head thereof: but is that Antichriſt, that Man of ſin, and Son of Perdition, that exalteth himſelf, in the Church, againſt Chriſt and all that is called God *o*.

o Mat. 23. 8, 9, 10. 2 Theſ. 2. 3, 4, 8, 9. Rev. 13. 6.

CHAP. XXVI.

Of the Communion of Saints.

ALL Saints, that are united to Jeſus Chriſt their Head, by his Spirit, and by Faith, have fellowſhip with him in his graces, ſufferings, death, reſurrection, and glory *a*. And, being united to one another in love, they have communion in each others gifts and graces *b*, and are obliged to the performance of ſuch duties, publick and private, as do conduce to their mutual good, both in the inward & outward man.

a 1 John 1. 3. Eph. 3. 16, 17, 18, 19. John 1. 16. Eph. 2. 5, 6. Phil. 3. 10. Rom. 6. 5, 6. 2 Tim. 2. 12. *b* Eph. 4. 15, 16. 1 Cor. 12. 7. 1 Cor. 3. 21, 22, 23. Col. 2. 19. *c* 1 Theſ. 5. 11, 14. Rom. 1. 11, 12, 14. 1 John 3. 15, 17, 18. Gal. 6. 10.

II. Saints by profeſſion are bound to maintain an holy fellowſhip and communion in the worſhip of God: and in performing ſuch other ſpiritual ſervices as tend to their mutual edification *d*: as alſo, in relieving each other in outward things, according to their ſeveral abilities, and neceſſities. Which communion, as God offereth opportunity, is to be extended unto all thoſe, who in every

d Heb. 10. 24, 25. Act. 2. 42, 46. Iſa. 2. 3. *e* 2 Cor. 11. 20.

every place call upon the Name of the Lord Jesus *e*.

e Acts 2.44, 45. 1 John 3. 17. 2 Cor. 8, 9. chapters. Acts 11. 29, 30.

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his God-head, or to be equal with Christ in any respect: either of which to affirm, is impious, and blasphemous *f*. Nor doth their Communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in his goods and possessions *g*.

f Col. 1. 18, 19. 1 Cor. 8. 6. Isa. 42. 8. 1 Tim. 6. 15, 16. Psal 45. 7. with Heb. 1. 8, 9.

g Exod. 20. 15. Eph. 4. 28. Acts 5. 4.

CHAP. XXVII.

Of the Sacraments.

SAcraments are holy Signes, and Seals of the Covenant of Grace *a*, immediatly instituted by God *b*, to represent Christ, and his Benefits; and, to confirm our interest in him *c*: as also, to put a visible difference between those that belong unto the Church, and the rest of the world *d*; and solemnly to engage them to the service of God in Christ according to his Word *e*.

a Rom. 4. 11. Gen. 17. 7. 10.

b Mat. 28. 19. 1 Cor. 11. 23.

c 1 Cor. 10. 16. 1 Cor. 11. 25, 26. Gal. 3. 27.

d Rom. 15. 8. Exod. 12. 48. Gen. 34. 14.

e Rom. 6. 3, 4. 1 Cor. 10. 16, 21.

II. There is in every Sacrament a Spiritual relation, or Sacramental union, between the Sign and the Thing

Thing signified: whence it comes to passe, that the names, and effects of the one, are attributed to the other *f*.

f Gen.17.10 Mat.26.27, 28, Tit.3.5

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them; neither doth the efficacie of a Sacrament depend upon the piety, or intention of him that doth administer it *g*: but, upon the work of the Spirit *h*, and the word of Institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy Receivers *i*.

g Rom.2.28,29 1 Pet.3.21 h Mat.3.11 1 Cor.12.13

i Matth.26 27,28 Mat.28.19, 20

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the Word lawfully ordained *k*.

k Mat.28.19 1 Cor.11.20 23

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified, and exhibited, were, for substance, the same with those of the New *l*.

1 Cor.4.1 Heb.5.4

l 1 Cor.10 1,2,3,4

CHAP.

CHAP. XXVIII.

Of Baptisme.

BAptisme is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn admission of the party baptized, into the visible Church *b*: but also, to be unto him a sign, and seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newnesse of life *g*, which Sacrament is, by Christs own appointment, to be continued in his Church, until the end of the World *h*.

a Mat.28.19
b 1 Cor.12 13
c Rom.4. 11 with Col.2 11,12
d Gal.3.27 Rom.6.5
e Tit.3.5
f Mar.1.4
g Rom.6.3,4
h Mat. 28, 19,20.

II. The outward Element to be used in this Sacrament, is Water, wherewith the party is to be Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i Mat.3.11 John 1.33 Mat.28.19, 20

III. Dipping of the person into the Water, is not necessary: but, Baptisme is rightly administred, by powring, or sprinkling Water upon the person *k*.

k Heb.9.10 19,20,21,22 Acts 2.41 Acts 16.33 Mar.7.4

IV. Not only those that do actually

ally profesſe faith in, and obedience unto Chriſt *l*, but alſo the Infants of one, or both believing Parents, are to be baptized *m*.

V. Although it be a great ſin to contemn or neglect this Ordinance *n*, yet Grace and Salvation are not ſo inſeparably annexed unto it, as that no perſon can be regenerated or ſaved without it *o*, or, that all that are baptized, are undoubtedly regenerated *p*.

VI. The efficacy of Baptiſme is not tyed to that moment of time, wherein it is adminiſtred *q*, yet, notwithſtanding by the right uſe of this Ordinance, the grace promiſed, is not only offered, but really exhibited and conferred, by the Holy Ghoſt, to ſuch (whether of age, or infants) as that grace belongeth unto, according to the Counſel of Gods own Will, in his appointed time *r*.

VII. The Sacrament of Baptiſme is but once to be adminiſtred to any perſon *ſ*.

l Mark 16 15, 16 Act. 8. 37, 38
m Gen. 17. 7 9. with Gal. 3. 9. 14 and Col. 2 11, 12. and Acts 2. 38, 39 & Rom. 4. 11, 12 1 Cor. 7. 14
n Mat. 18. 19 Mark 10. 13, 14, 15, 16 Luke 18. 15
o Luke 7. 30 with Exod. 4. 24, 25, 26 Rom. 4. 11 Acts 10. 2. 4 22. 31. 45. 47
p Acts. 8. 13 23 John 3. 5. 8
q Gal. 3. 27 Tit. 3. 5 Eph. 5. 25, 26. Acts 2 38. 41
r Tit. 3. 5

CHAP. XXIX.

Of the LORDS Supper.

OUr Lord Jeſus, in the night wherein he was betrayed, inſti-

tuted

tuted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Church, unto the end of the World, for the perpetual Remembrance of the sacrifice of Himself, in his Death: the sealing all benefits thereof unto true Believers, their spiritual nourishment and growth in him, their further ingagement in, and to all duties which they owe unto him; and to be a bond, and pledge of their Communion with him, and with each other, as Members of His Mystical Body *a*.

a 1 Cor. 11. 23, 24, 25. 1 Cor. 10. 16, 17. 21. 1 Cor. 12. 13.

II. In this Sacrament Christ is not offered up to his Father: nor, any real Sacrifice made at all, for remission of sin of the quick or dead *b*, but only a commemoration of that one offering up of himself, by himself, upon the Crosse, once for all; and a spiritual Oblation of all possible praise unto God, for the same *c*. So that, the Popish sacrifice of the Masse (as they call it) is most abominably injurious to Christs one, only Sacrifice, the alone Propitiation for all the sins of the Elect *d*.

b Heb. 9. 22, 25, 26, 28.

c 1 Cor. 11. 23, 24. 26. Mat. 26. 26, 27.

d Heb. 7. 23, 24. 27. Heb. 10. 11, 12. 14. 18.

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers

to

to declare his word of institution to the people, to pray and blesse the Elements of Bread and Wine, and thereby to set them apart from a common, to an holy use: and, to Take, and Break the Bread, to Take the Cup, and (they communicating also themselves) to give both to the Communicants *e*, but to none who are not then present in the Congregation *f*.

e Mat.26.26 27,28. and Mark 14.22 23.24 Luke 22.19 20. with 1 Cor. 11.23 24,25,26

f Acts 20. 7 1 Cor. 11.20

IV. Private Masses, or receiving this Sacrament by a Priest, or any other, alone *g*, as likewise the denyal of the Cup to the people *h*, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ *i*.

g 1 Cor. 10.6

h Mar. 14.23 1 Cor. 11.25 26,27,28,29

i Mat. 15.9

V. The outward Elements in this Sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ *k*: albeit in substance and nature, they still remain,

k Mat. 26 26,27,28

main, truly, and only Bread and Wine, as they were before *l*. *l* 1 Cor. 11. 26, 27, 28

VI. That Doctrine which maintains a change of the ſubſtance of Bread and Wine, into the ſubſtance of Chriſts Body and Blood (commonly called Tranſubſtantiation) by Conſecration of a prieſt, or by any other way, is repugnant, not to Scripture alone, but even to common ſenſe and reaſon; overthroweth the nature of the Sacrament, and hath been, and is, the cauſe of manifold Superſtitions; yea, of groſſe Idolatries *m*. Mat. 26. 29

m Acts 3. 21 with 1 Cor. 11. 24, 25, 26 Luke 24. 6, 39

VII. Worthy Receivers outwardly partaking of the viſible Elements, in this Sacrament *n*, do then alſo, inwardly by faith, really & indeed, yet not carnally & corporally, but ſpiritually, receive, and feed upon Chriſt crucified, & all benefits of his death: The Body and Blood of Chriſt being then, not corporally, or carnally, in, with, or under the bread and wine; yet, as really, but ſpiritually, preſent to the faith of Believers in that Ordinance, as the Elements themſelves are to their outward ſenſes *o*. *n* 1 Cor. 11. 28

o 1 Cor. 10. 16

VIII. Although ignorant, and wicked men receive the outward Elements,

ments in this Sacrament: yet, they receive not the thing signified thereby; but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord to their own damnation. Wherefore, all ignorant, and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and cannot without great sin against Christ while they remain such, partake of these Holy Mysteries *p*, or be admitted thereunto *q*.

p 1 Cor. 11. 27, 28, 29
2 Cor. 6. 14
15, 16
q 1 Cor. 5. 6, 7. 13
2 Thes. 3. 6
14, 15
Mat. 7. 6

CHAP. XXX.

Of Church Censures.

THe Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civil Magistrate *a*.

II. To these Officers, the Keys of the Kingdom of Heaven are committed: by vertue whereof, they have power, respectively, to retain, and remit sins: to shut that Kingdom against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners, by the Ministery of the Gospel, and by Absolution

a Isa 9. 6, 7
1 Tim. 5. 17
1 Thes. 5. 12
Acts 20. 17
28. Heb. 13
7. 17. 24
16 *q*. 12, 23
Mat. 18. 18, 19, 20

ſolution from Cenſures, as occaſion ſhall require *b*.

III. Church Cenſures are neceſſary, for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Chriſt, and the holy Profeſſion of the Goſpel, and for preventing the wrath of God, which might juſtly fall upon the Church, if they ſhould ſuffer his Covenant, and the Seals thereof to be prophaned by notorious and obſtinate offenders *c*.

IV. For the better attaining of theſe ends, the Officers of the Church are to proceed by Admonition, ſuſpenſion from the Sacrament of the Lords Supper for a ſeaſon; and by Excommunication from the Church according to the nature of the crime, and demerit of the perſon *d*.

b Mat. 16. 19. Mat. 18 19, 18. John 20. 21. 22. 23 2 Cor. 2. 5 7. 8

c 1 Cor. 5 chapter. 1 Tim. 5. 20 Mat. 7 6 1 Tim. 1. 20 1 Cor. 11. 27 to the end with Jude ver. 23

d 1 Theſ. 5. 12 2 Theſ. 3. 6 14, 15 1 Cor. 5. 4, 5 13. Mat. 18 17. Tit. 3. 10

CHAP. XXXI.

Of Synods and Counſels.

FOr the better Government, and further edification of the Church; there ought to be ſuch Aſſemblies,

as are commonly called Synods or Counſels *a.*

a Acts 15.2 4.6

II. As Magiſtrates may lawfully call a Synod of Miniſters, and other fit Perſons, to conſult and adviſe with, about matters of Religion *b:* So, if Magiſtrates be open Enemies to the Church, the Miniſters of Chriſt, of themſelves, by vertue of their Office; or, they, with other fit perſons, upon delegation from their Churches, may meet together in ſuch Aſſemblies *c.*

b Iſa. 49.13 1 Tim. 2. 1, 2 2 Chron. 19 8, 9, 10, 11 2 Chron. 29 30. Chapters Mat. 2. 4, 5 Pro. 11. 14 *c* Acts 15. 2 4. 22, 23. 25

III. It belongeth to Synods and Counſels, Miniſterially to determine Controverſies of Faith, and caſes of Conſcience, to ſet down Rules and Directions for the better ordering of the publick Worſhip of God, and Government of his Church: to receive complaints in caſes of male adminiſtration: and, authoritatively, to Determine the ſame: which Decrees, and Determinations, if conſonant to the Word of God, are to be received with reverence, and ſubmiſſion: not only, for their agreement with the Word, but alſo for the power, whereby they are made, as being an Ordinance of God appointed thereunto in his Word *d.*

d Acts 15. 15 19. 24. 27, 28, 29. 30 31 Acts 16. 4 Mat. 18. 17 18, 19, 20

IV. All

IV. All Synods or Counsels, nce the Apostles times, whether eneral, or particular, may erre; nd, many have erred. Therefore, ey are not to be made the rule of aith, or Practise; but, to be used s an help in both *e*.

e Eph. 2. 20 Acts 17. 11 1 Cor. 2. 5 2 Cor. 1. 24

V. Synods and Counsels are to handle, or conclude nothing, but hat which is Ecclesiastical: and re not to intermeddle with Civil ffairs which concern the Common wealth, unless by way of humble etition in cases extraordinary: or, y way of Advice, for satisfaction f conscience, if they be thereunto equired by the civil Magistrate *f*.

f Luke 12. 13, 14 John 18. 36

CHAP. XXXII.

Of the state of men after death, and of the Resurrection of the dead.

THe bodies of men, after death, return to dust, and see corruption *a*: but, their souls (which neither die, nor sleep) having an immortal subsistence immediatly return to God, who gave them *b*: the souls of the Righteous, being then made perfect in holiness, are received into the highest Heavens, where

a Gen. 3. 19 Acts 13. 36

b Luk. 23. 43 Eccl. 12. 7

where they behold the face of God in light and glory, waiting for the full Redemption of their Bodies. And the souls of the wicked are cast into Hell, where they remain in torments and utter darkneſſe, reſerved to the Judgement of the great Day. Beſides theſe two places, for ſouls ſeparated from their bodies, the Scripture acknowledgeth none.

e Heb. 12. 23 2 Cor. 5. 1 6. 8 Phil. 1. 23 Acts 3. 21 and Eph. 4. 10
d Luke 16 23, 24 Acts 1. 25 Jude v. 6. 7 1 Pet. 3. 19

II. At the laſt Day, ſuch as are found alive, ſhall not die, but be changed *e*: and, all the dead ſhall be raiſed up, with the ſelf ſame bodies, and none other, although with different qualities, which ſhall be united again to their ſouls for ever *f*.

e 1 Theſ. 4. 17 1 Cor. 15 51, 52
f Job. 19. 26 27. 2 Cor. 15 42, 43, 44

III. The bodies of the unjuſt, ſhall by the power of Chriſt be raiſed to diſhonour: the bodies of the juſt by his Spirit, unto honour: and, be made conformable to his own glorious Body *g*.

g Acts 24. 15 Job. 19. 28, 29 1 Cor. 15. 42 Phil. 3. 21

CHAP. XXXIII.

Of the laſt Judgement.

GOD hath appointed a Day, wherein He will Judge the World in righteouſneſſe, by Jeſus Chriſt *a*, to whom all power, and Judgement

a Acts 17. 31

judgement is given of the Father *b*. In which day, not only the Apoſtate Angels ſhall be judged *c*, but likewiſe all perſons that have lived upon earth, ſhall appear before the Tribunal of Chriſt, to give an accompt of their thoughts, words and deeds; and to receive accordingly to what they have done in the Body, whether good or evil *d*.

b John 5 21. 27

c 1 Cor. 6. 3 Jude ver. 6 2 Pet. 2. 4

d 2 Cor. 5. 10 Eccl. 12. 14 Rom. 2. 16 Rom. 4. 10 12. Mat. 12 35, 37

II. The end of Gods appointing this Day, is for the manifeſtation of the glory of his mercy, in the eternal ſalvation of the elect: and, of his Juſtice, in the damnation of the reprobate, who are wicked, and diſobedient: For, then ſhall the Righteous go into everlaſting Life, and receive that fulneſſe of joy and refreſhing, which ſhall come from the preſence of the Lord: but, the wicked, who know not God, and obey not the Geſpel of Jeſus Chriſt, ſhall be caſt into eternal Torments, and be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power *e*.

e Mat. 25. 31 to the end. Rom. 2. 5. 6 Rom. 9, 22 23. Mat. 25 21. Act. 3. 19 2 Theſ. 1. 7 8, 9. 10

III. As Chriſt would have us to be certainly perſwaded, that there ſhall be a Day of judgement, both

to deter all men from sin, and so the greater consolation of the godly in their adversity *f*: so, will he have that Day unknown to men, that they may shake off all carnal security, and be alwayes watchful, because they know not at what hour the Lord will come: and, may be ever prepared to say, come, Lord Jesus, come quickly, *Amen* *g*.

f 2 Pet. 3.11 14.2 Cor. 5 10, 11 2 Thes. 1.5,6 7. Luk. 21.27 28 Rom. 8 23, 24, 25

g Mat. 24.36 42, 43, 44 Mark 13.35 36, 37. Luk. 12.35 36 Rev. 22.20.

FINIS.

THE

THE LARGER CATECHISM,

First agreed upon

By the ASSEMBLY of DIVINES at *Westminster.*

And now approved by the General Assembly of the Church of SCOTLAND.

To be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdomes.

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QUESTION I.

WHat is the chief and highest end of man?

A. Mans chief and highest end is, to glorifie God *a*, and fully to enjoy him for ever *b*.

a Rom. 11 36. 1 Cor. 10. 31.
b Psal. 73. 24 to the end. John 17. 21, 22, 23.

Q. 2. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God, declare plainly that there is a God *c*; but his

c Rom. 1. 19, 20. Psa. 19. 1, 2, 3. Acts 17. 28.

Word and Spirit only do sufficiently and effectually reveal him unto men for their salvation *d*.

d 1 Cor. 2. 9 10 2 Tim. 3. 15 16, 17 Isa. 59. 21

Q. 3. *What is the Word of God?*

A. The holy Scriptures of the Old and New Testament are the Word of God *e*, the onely Rule of Faith, and Obedience *f*.

e 2 Tim. 3. 16 2 Pet. 1. 19 20, 21

f Eph. 2. 20 Rev. 22. 18 19 Isai. 8. 20 Luke 16. 29 31 Gal. 1. 8, 9 2 Tim. 3. 15 16, 17

Q. 4. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifest themselves to be the Word of God by their majesty *g*, and purity *h*; by the consent of all the parts *i*, & the scope of the whole, which is to give al glory to God *k*: by their light & power to convince and convert sinners, to comfort and build up beleevers unto salvation *l*: But the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to perswade it, that they are the very Word of God *m*.

g Hos. 8. 12 1 Cor. 2. 6, 7 13 Psal. 19. 18 129

h Psal. 12. 6 Psal. 119. 140

i Acts 10. 43 Acts 26. 22

k Rom. 3. 19 27

l Acts 18. 28 Heb. 4. 12 James 1. 18 Psa. 19. 7, 8, 9 Rom. 15. 4 Acts 20. 32

m John 16 13, 14 1 John 2. 20 27 John 20. 31

Q. 5. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to beleeve concerning God, and what duty God requires of man *n*.

n 2 Tim. 1. 13

Q. 6. *What do the Scriptures make known of God?*

A. The

A. The Scriptures make known what God is *o*, the Persons in the Godhead *p*, his Decrees *q*, and the execution of his Decrees *r*.

Q. 7. *What is God?*

A. God is a Spirit *s*, in, and of himself infinite in being *t*, glory *u*, blessedness *w*, and perfection *x*, all-sufficient *y*, eternal *z*, unchangeable *a*, incomprehensible *b*, every where present *c*, almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most merciful and gracious, long-suffering and abundant in goodness and truth *i*.

Q. 8. *Are there more Gods then one?*

A. There is but one only, the living and true God *k*.

Q. 9. *How many persons are there in the Godhead?*

A. There be three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one, true, eternal God, the same in substance, equal in power and glory, although distinguished by their Personal properties *l*.

Q. 10. *What are the personal properties of the three Persons in the God-head?*

A. It is proper to the Father to beget the Son *m*, and to the Son to be

o Heb. 11. 6
p 1 John 5. 7
q Acts 15. 14 15. 18
r Acts 4. 27 28
s John 4. 24
t Exod. 3. 14 Job 11. 7, 8, 9
u Acts 7. 2
w 1 Tim. 6 15
x Mat. 5. 48
y Gen. 17. 1
z Psa. 90. 2 a Mal. 3. 6 Jam. 1. 17
b 1 King 8. 27
c Psal. 139. 1 to 13
d Rev. 4 8
e Heb. 4. 13 Psal. 147. 5
f Rom 16. 27
g Isa. 6. 3 Rev. 15. 4
h Deut. 32. 4
i Exod. 34. 6
k Deut. 6. 4 1 Cor. 8. 4, 6 Jer. 10 10
l 1 John 5. 7 Mat. 3 16, 17 Mat. 28. 19 2 Cor. 13. 14 Joh. 10. 30
m Heb. 1. 5, 6, 8

n John 1. 14 18 begotten of the Father *n*, and to the Holy Ghost to proceed from the Father and Son, from all eternity *o*.

o John 15. 26 Gal. 4. 6

Q. 12. *How doth it appear that the Son and the Holy Ghost are God equal with the Father?*

A. The Scriptures manifest that the Son, and the holy Ghost, are God equal with the Father, ascribing unto them such Names *p*, attributes *q*, works *r*, and worship *s*, as are proper to God onely.

p Isa. 6. 3, 5, 8 with John 12. 41. and Acts 28. 25 q 1 John 5. 20 Acts 5. 3, 4 9 John 1. 1 Isai. 9. 6 Joh. 2 24. 25 1 Cor. 2. 10, 11 r Col. 1. 16 Gen. 1, 2 s Mat. 28. 19 2 Cor. 13 14 1 Eph. 4. 11 Rom. 11. 33 Rom. 9. 14 15. 18

Q. 12. *What are the Decrees of God?*

A. Gods decrees are the wise, free, and holy acts of the counsel of his will *t*, whereby from all eternity, he hath for his own glory, unchangeably, fore-ordained whatsoever comes to pass in time *u*; especially concerning Angels and men.

t Eph. 1. 4 11. Rom. 9 22. 23 Psal. 33. 11

Q. 13. *What hath God especially decreed concerning Angels and men?*

A. God by an eternal and immutable Decree, out of his meer love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory *w*; and in Christ hath chosen some men to eternal life, and the means thereof *x*; and also according to his soveraign power, and the unsearchable counsel

w 1 Tim. 5. 21

x Eph. 1. 4 5, 6 2 Thes. 2. 13 14

sel of his own will, (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by and foreordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice *y*.

y Rom. 9. 17 18, 21, 22 Mat. 11. 25, 26. 2 Tim. 2. 20. Jude v. 4. 1 Pet. 2. 8

Q. 14. *How doth God execute his Decrees?*

A. God executeth his decrees in the works of Creation and Providence; according to his infallible foreknowledge, and the free and immutable counsel of his own will *z*.

z Eph. 1. 11

Q. 15. *What is the Work of Creation?*

A. The work of Creation, is that wherein God did, in the beginning, by the word of his power, make of nothing, the world and all things therein, for himself, within the space of six dayes, and all very good *a*.

a Gen. 1. ch. Heb 11. 3 Prov. 16. 4

Q. 16. *How did God create the Angels?*

A. God created all the Angels *b*, spirits *c*, immortal *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his Commandments, and to praise his Name *h*; yet subject to change *i*.

b Col. 1. 16 *c* Psal. 104. 4 *d* Mat. 22. 30 *e* Mat. 25. 31 *f* 2 Sam. 24 17 Mat. 24. 36 *g* 2 Thess. 1. 7 *h* Psal. 103 20, 21 *i* 2 Pet. 2. 4

Q. 17. *How did God create man?*

A. After God had made all other creatures, he created man male and female *k*, formed the body of the man

k Gen. 1. 27

of the dust of the ground *l*, and the woman of a rib of the man *m*, indued them with living, reasonable and immortal souls *n*: made them after his own image *o*, in knowledge *p*, righteousness, & holiness *q*, having the Law of God written in their hearts *r*: and power to fulfil it *s*, with dominion over the creatures *t*, yet subject to fall *u*.

l Gen. 2. 7
m Gen. 2. 22
n Gen. 2. 7 with Job 35. 11. and Eccles. 12. 7 and Mat. 10 28. and Luke 23. 43
o Gen. 1. 27
p Col. 3. 10
q Eph. 4. 24
r Rom. 2. 14 15
s Eccl. 7. 29
t Gen. 1. 28
u Gen. 3. 6 Eccl. 7. 29

Q. 18. *What are Gods works of Providence?*

A. Gods works of Providence are, his most holy *w*, wise *x*, & powerful preserving *y*, and governing all his creatures *z*, ordering them and all their actions *a*, to his own glory *b*.

w Psal. 145. 17
x Psal. 104. 24 Isai. 28. 29
y Heb. 1. 3
z Psal. 103. 19
a Mat. 10. 29 30. 31 Gen. 45. 7
b Rom. 11. 36 Isa. 63. 14

Q. 19. *What is Gods Providence towards the Angels?*

A. God by his Providence permitted some of the Angels wilfully and irrecoverably to fall into sin and damnation *c*, limiting and ordering that and all their sins to his own glory *d*, and established the rest in holiness *e*, employing them all *f*, at his pleasure in the administration of his power, mercy and justice *g*.

c Jude v. 6 2 Pet. 2. 4 Heb. 2 15 John 8. 44
d Job 1. 12 Mat. 8. 31
e 1 Tim. 5. 21 Mark 8. 38 Heb. 12. 22
f Psal. 104. 4
g 2 King. 19 35 Heb. 1. 14

Q. 20. *What was the providence of God toward man in the estate wherein he was created?*

A. The

A. The providence of God toward man, in the estate wherein he was created, was, the placing him in Paradice, appointing him to dresse it, giving him liberty to eat of the fruit of the earth *h*, putting the creatures under his dominion *i*, and ordaining marriage for his help *k*: affording him communion with himself *l*, instituting the Sabbath *m*, entering into a Covenant of life with him, upon condition of personal, perfect, and perpetual obedience *n*, of which the Tree of Life was a pledge *o*, and forbidding to eat of the Tree of Knowledge of good and evil, upon pain of death *p*.

h Gen. 1. 28, 15, 16
i Gen. 1. 28
k Gen. 2. 18
l Gen 1. 26, 27, 28, 29 Gen. 3 8
m Gen. 2, 3
n Gal. 3. 12 Rom. 10. 5
o Gen. 2. 9
p Gen. 2. 17

Q. 22. *Did man continue in that estate wherein God at first created him?*

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created *q*.

q Gen. 3. 6, 7 8. 13 Eccl. 7. 29 2 Cor. 11. 3

Q. 22. *Did all mankind fall in that first transgression?*

A. The Covenant being made with *Adam* as a publick person, not for himself only, but for his posteri-

ty, all mankind descending from him by ordinary generation *r*, sinned in him, and fell with him in that first transgression *s*.

r Act. 17.26

s Gen. 2. 16 17. with Rom. 5. 12 to 20. and 1 Cor. 15. 21 22

Q. 23. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery *t*.

t Rom. 5. 12 Rom. 3. 23

Q. 24. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable creature *u*.

u 1 John 3. 4. Gal. 3. 10

Q. 25. *Wherein consisteth the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of *Adams* first sin *w*, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually *x*, which is commonly called Original Sin, and from which do proceed all actual transgressions *y*.

w Rom. 5. 12 19

x Rom. 3. 10 to 20 Eph. 2. 1. 2, 3 Rom. 5. 6 Rom. 8. 7, 8 Gen. 6. 5

y Jam. 1. 14 15 Mat. 15. 19

Q. 26. *How is Original sin conveyed from our first Parents unto their posterity?*

A. Original sin is conveyed from our first Parents unto their posterity

by

by natural generation, ſo as all that proceed from them in that way, are conceived and born in ſin *z*.

z Pſal. 51.5 Job 14.4 Job 15.14 John 3.6

Q. 27. *What miſery did the fall bring upon mankind?*

A. The fall brought upon mankind the loſs of Communion with God *a*, his diſpleaſure and curſe, ſo as we are by nature children of wrath *b*, bond-ſlaves to Sathan *c*, and juſtly liable to all puniſhments in this world, and that which is to come *d*.

a Gen. 3.8 10.24
b Eph. 2.2.3
c 2 Tim. 2.26
d Gen. 2.17 Lam. 3.39 Rom. 6.23 Mat. 25.41 46 Jude v. 7.

Q. 28. *What are the puniſhments of ſin in this world?*

A. The puniſhments of ſin in this world, are, either inward, as blindneſſe of mind *e*, a reprobate ſenſe *f*, ſtrong deluſions *g*, hardneſſe of heart *h*, horrour of conſcience *i*, and vile affections *k*: or outward, as the curſe of God upon the creatures for our ſakes *l*, and all other evils that befal us in our bodies, names, eſtates, relations and employments *m*, together with death it ſelf *n*.

e Eph. 4.18
f Rom. 1.28
g 2 Theſ. 2 11
h Rom. 2.5.
i Iſa. 33.14 Gen. 4.13 Mat. 27.4
k Rom. 1.26
l Gen. 3.17
m Deut. 28 15 to the end.
n Rom. 6.21. 23.

Q. 29. *What are the puniſhments of ſin in the world to come?*

A. The puniſhments of ſin in the world to come, are everlaſting ſeparation from the comfortable preſence of God, and moſt grievous torments

torments in soul and body without intermission, in hell fire, for ever o.

o 2 Thes. 1.9 Mar. 9.44 46.48 Luke 16.24

Q. 30. *Doth God leave all mankind to perish in the estate of sin and misery?*

A. God doth not leave all mankind to perish in the estate of sin and misery p, into which they fell, by the breach of the first Covenant, comonly called the Covenant of works q: but, of his meer love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant commonly called the Covenant of Grace r.

p 1 Thes. 5.9

q Gal. 3.10 12

r Tit. 3.4,5,6,7 Gal. 3.11 Rom. 3.20, 21,22

Q. 31. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Christ, as the second *Adam*, and in him, with all the elect as his seed s

s Gal. 3.16 Rom. 5.15 to the end. Isa. 53.10,11

Q. 32. *How is the Grace of God manifested in the second Covenant?*

A. The Grace of God is manifested in the second Covenant, in that he freely provideth and offereth to sinners a Mediator t, and life and salvation by him u; and requiring Faith as the condition to interest them in him w, promiseth and giveth his holy Spirit x, to all his elect to work in them that faith y, with all other saving graces z, and to enable them un-

t Gen. 3.15 Isa 42.6 John 6.27

u 1 John 5 11,12

w John 3.16 John 1.12

x Pro. 1.23

y 1 Cor. 4.13

z Gal. 5 22, 23

10

to all holy obedience *a*, as the evidence of the truth of their Faith *b*, and thankfulneſſe to God *c*, and as the way which he hath appointed them to ſalvation *d*.

a Ezek. 36 27
b Jam. 2. 18, 22
c 2 Cor. 5 14, 15
d Eph. 2. 10

Q. 33. *Was the Covenant of Grace alwayes adminiſtred after one and the ſame manner?*

A. The Covenant of Grace was not alwayes adminiſtred after the ſame manner, but the adminiſtrations of it under the Old Teſtament were different from thoſe under the New *e*.

e 2 Cor. 3. & 7. 8, 9

Q. 34. *How was the Covenant of Grace adminiſtred under the Old Teſtament?*

A. The Covenant of Grace was adminiſtred under the Old Teſtament, by promiſes *f*, propheſies *g*, Sacrifices *h*, Circumciſion *i*, the Paſſeover *k*: and other types & ordinances, which did all foreſignifie Chriſt then to come, and were for that time ſufficient to build up the elect in faith in the promiſed *Meſſiah l*, by whom they then had full remiſſion of ſin, and eternal ſalvation *m*.

f Rom. 1. 1. 8
g Acts 3. 20, 24
h Heb. 10. 1
i Rom. 4. 11
k 1 Cor. 5. 7
l Heb. 8. 9, 10 Chapters.
Heb. 11. 13
m Gal. 3. 7, 8, 9, 14

Q. 35. *How is the Covenant of Grace adminiſtred under the New Teſtament?*

A. Under the New Teſtament, when Chriſt the ſubſtance was exhibited, the ſame Covenant of Grace

was and ſtill is to be adminiſtred in
n Mar.16.15 the preaching of the word *n*, and the adminiſtration of the Sacraments of
o Mat.28 19,20 Baptiſm *o*, and the Lords Supper *p*;
p 1Cor.11 23,24,25 in which, Grace and Salvation is
q 2Cor.3.6 to the end. Heb.8.6 10,11 held forth in more fulneſſe, evidence, and efficacy, to all nations *q*.

Mat.28.19 Q. 36. *Who is the Mediator of the Covenant of Grace?*

A. The only Mediator of the Covenant of Grace is the Lord Jeſus Chriſt *r*, who being the eternal
r 1Tim.2.5 Son of God, of one ſubſtance, and
ſ John 1.1,14 John 10.30 Phil.2.6 equal with the Father *ſ*, in the fulneſſe
t Gal. 4.4 of time became man *t*, and ſo was and continues to be God and Man in two intire diſtinct natures, and one perſon for ever *u*.

u Luke 1 35 Rom.9.5 Col.2.9 Heb.7.24,25 Q. 37. *How did Chriſt being God become man?*

A. Chriſt the Son of God became Man, by taking to himſelf a true bo-
w John 1.14 Mat.26.38 dy, and a reaſonable ſoul *w*, being conceived by the power of the Holy Ghoſt, in the womb of the Virgin Mary, of her ſubſtance, and born of her *x*; yet without ſin *y*.

x Luke 1.27 31.35.42 Gal.4.4 Q. 38. *Why was it requiſit that the Mediator ſhould be God?*

y Heb.4.15 Heb.7.26 A. It was requiſit that the Mediator ſhould be God, that he might

ſuſtain

ſuſtain and keep the humane nature from ſinking under the infinite wrath of God, and the power of death *z*; give worth and efficacy to his ſufferings, obedience and interceſſion *a*; and ſo ſatisfie Gods juſtice *b*, procure his favour *c*, purchaſe a peculiar people *d*, give his Spirit to theme, conquer all their enemies *f*, and bring them to everlaſting ſalvation *g*.

z Acts 2.24 25 Rom.1.4 with Rom. 4.25
a Heb.9.14
b Rom.3.14 25,26
c Eph.1.6 Mat. 3. 17
d Tit.2.13 14
e Gal.4.6
f Luke 1.68 69.71.74
g Heb.5.8,9 Heb. 9.15 to 16

Q. 39. *Why was it requiſit that the Mediator ſhould be man?*

A. It was requiſit that the Mediator ſhould be Man, that he might advance our nature *h*, perform obedience to the Law *i*, ſuffer and make interceſſion for us in our nature *k*: have a fellow-feeling of our infirmities *l*, that we might receive the adoption of ſons *m*, and have comfort and acceſſe with boldneſſe unto the Throne of Grace *n*.

h Heb. 2.16
i Gal.4.4
k Heb.2.14 Heb.7.24, 25
l Heb.4.15
m Gal.4.5
n Heb.4.15

Q. 40. *Why was it requiſit that the Mediator ſhould be God and Man in one Perſon?*

A. It was requiſit that the Mediator, who was to reconcile God and Man, ſhould himſelf be both God and Man, and, this in one perſon, that the proper works of each nature might be accepted of God for us *o*, and

o Mat. 1.21 23 Mat.3.17 Heb.9.14

and relyed on by us, as the works of
o 1 Pet. 2. 6 the whole person *p*.

Q. 41. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his people from
q Mat. 2. 21 their sins *q*.

Q. 42. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the
p John 3. 34 Psal. 45. 7 Holy Ghost above measure *r*, and so
f John. 6. 27 Mat. 28. 18 19 20 set apart, and fully furnished with all
s Acts 3. 21, 22 authority and ability *s*, to execute the
Luk. 1. 18. 21 offices of Prophet *t*, Priest *u*, & King
u Heb 5. 5, 6 7. Heb. 1 14, 15 of his Church *w*, in the estate both of
w Psal. 2. 6 Mat. 21. 5 his Humiliation and Exaltation.
Isa. 9. 6, 7 Phil. 2. 8, 9, 10, 11

Q. 43. *How doth Christ execute the Office of a Prophet?*

A. Christ excecuteth the Office of
x John. 1. 18 a Prophet, in his revealing to the Church *x*, in all ages, by his Spirit
y 1 Pet. 1. 10 11, 12 and Word *y*, in divers wayes of ad-
z Heb. 1. 1 2 ministration *z*, the whole will of
a Joh. 15. 15 God *a*, in all things concerning their
b Acts 20. 32 Eph. 4. 11, 12, 13 edification and salvation *b*.
John 20. 31

Q. 44. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God *c*, to
c Heb. 9. 14 28 be

e a reconciliation for the sins of his eople *d*, and in making continual ntercession for them *e*.

d Heb. 2.17
e Heb. 7.25

Q. 45. *How doth Christ execute the ffice of a King?*

A. Christ executeth the office of King, in calling out of the world people to himself *f*, & giving them Officers *g*, Laws *h*, and censures, by which he visibly governs them *i*; in bestowing saving grace upon his le& *k*, rewarding their obedience *l*, and correcting them for their sins *m*, preserving and supporting them under all their temptations and sufferings *n*, restraining and overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, and their own good *q*; and also in taking vengeance on the rest, who know not God, and obey not the Gospel *r*.

f Acts 15.14 15,16
Isa. 55.4,5 Gen. 49.10 Psal. 110.3
g Eph. 4.11 12 1 Cor. 12 28
h Isa. 33.22
i Mat. 18.17 18
1 Cor. 5.4,5
k Act. 5.31
l Rev. 22.12 Rev. 2.10
m Rev. 3.19
n Isa. 63.9
o 1 Cor. 15.25 Psal. 110 throughout.
p Rom. 14 10, 11
q Rom. 8.28
r 2 Thes. 1 8,9 Psal. 2.8,9

Q. 46. *What was the estate of Christ's Humiliation?*

A. The estate of Christs Humiliation was, that low condition, wherein, he for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception and birth, life, death, and after his death until his resurrection *s*.

s Phil. 2.6, 7, 8 Luke 1.31 2 Cor. 8.9 Acts 2.24

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f Acts 15.14, 15, 16
Isa. 55.4, 5
Gen. 49.10
Psal. 110.3
g Eph. 4.11, 12
1 Cor. 12. 28
h Isa. 33.22
i Mat. 18.17, 18
1 Cor. 5.4, 5
k Act. 5.31
l Rev. 22.12
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s Phil. 2.6, 7, 8
Luke 1.31
2 Cor. 8.9
Acts 2.24

Q. 47. *How*

Q. 47. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that, being from all eternity, the Son of God, in the bosom of the Father, he was pleased in the fulnesse of time to become the Son of man, made of a woman of low estate, and to be born of her with divers circumstances of more then ordinary abasement *t*.

t John 1.14 18 Gal.4.4 Luke 2. 7

Q. 48. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the law *u*, which he perfectly fulfilled *w*, and by conflicting with the indignities of the world *x*, temptations of Satan *y*, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u Gal.4.4
w Mat. 5.17 Rom.8.19
x Psal.22.6 Heb. 12.2,3
y Mat. 4. 1. to 12 Luke 4.13
z Heb. 2.17 18 Heb 4.15 Isa.52.13.14

Q. 46. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by *Judas a*, forsaken by his Disciples *b*, scorned and rejected by the world *c*, condemned by *Pilate*, and tormented by his persecuters *d*, having also conflicted with the terrours

a Mat. 27.4
b Mat. 26 56
c Isa. 53.2.3
d Mat. 27 26. to 50 John 19.34

of

of death, and the powers of darkneſſe, felt and born the weight of Gods wrath *e*: he laid down his life an offering for ſin *f*, enduring the painful, ſhameful, and curſed death of the croſſe *g*.

e Luk. 22.44 Mat. 27.46
f Iſa. 53.10
g Phil. 2.8 Heb. 12.2, Gal. 3.13

Q. 60. *Wherein conſiſted Chriſts humiliation after his death?*

A. Chriſts humiliation after his death, conſiſted in his being buried *h*, and continuing in the ſtate of the dead, and under the power of death till the third day *i*, which hath been otherwiſe expreſſed in theſe words, *He deſcended into hell.*

h 1 Cor. 15 3, 4
i Pſal. 16, 10 with Acts 2 24, 25, 26, 27 31. Rom. 6 9 Mat. 12. 40

Q. 51. *What was the eſtate of Chriſts Exaltation?*

A. The eſtate of Chriſts Exaltation comprehendeth his Reſurrection *k*, Aſcenſion *l*, ſitting at the right hand of the Father *m*, and his coming again to judge the world *n*.

k 1 Cor. 15. 4
l Mar. 16. 19
m Eph. 1, 20
n Acts 1, 11 Acts 17. 31

Q. 52. *How was Chriſt exalted in his Reſurrection?*

A. Chriſt was exalted in his Reſurrection, in that, not having ſeen corruption in death, of which it was not poſſible for him to be held *o*, and having the very ſame body in which he ſuffered, with the eſſential properties thereof *p*, but without mortality

o Acts 2. 24 27
p Luk. 24 39

rality and other common infirmities belonging to this life, really united to his ſoul *q*, he roſe again from the dead the third day, by his own power *r*: whereby he declared himſelf to be the Son of God *ſ*, to have ſatisfied divine juſtice *t*, to have vanquiſhed death and him that had the power of it *u*, and to be Lord of quick and dead *w*; all which he did as a publick perſon *x*, the head of his Church *y*, for their Juſtification *z*, quickning in grace *a*, ſupport againſt enemies *b*, and to aſſure them of their Reſurrection from the dead at the laſt day *c*.

q Rom. 6.9 Rev. 1.18

r Joh. 10.18

ſ Rom. 1.4

t Rom. 8.34

u Heb. 2.14

w Rom. 14. 9

x 1 Cor. 15 21,22

y Eph. 1.20 22,23 Col. 1.18

z Rom. 4.25

a Eph 2. 5, 6. Col. 2.12

b 1 Cor. 15 25,26,27

c 1 Cor. 15.20

Q. 53. *How was Chriſt exalted in his Aſcenſion?*

A. Chriſt was exalted in his Aſcenſion, in that having after his Reſurrection often appeared unto, and converſed with his Apoſtles, ſpeaking to them of the things pertaining to the Kingdom of God *d*, and giving them commiſſion to preach the Goſpel to all nations *e*; fourty dayes after his reſurrection, he, in our nature, and as our head *f*, triumphing over enemies *g*, viſibly went up into the higheſt heavens, there to receive gifts for men *h*, to raiſe up our affections

d Acts 1.2,3

e Mat. 28 19,20

f Heb. 6.20

g Eph. 4.8

h Acts 1.9 10,11, Eph. 4.10 Pſal. 68.18

ctions thither *i*, and to prepare a place for us *k*: where himself is, and shall continue, till his second coming at the end of the world *l*.

i Col. 3. 1, 2
k John 14. 3
l Acts 3. 21

Q. 54. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that, as God-man he is advanced to the highest favour with God the Father *m*, with all fulnesse of joy *n*, glory *o*, and power over all things in heaven and earth *p*, and doth gather and defend his Church, & subdue their enemies, furnisheth his ministers and people with gifts and graces *q*, and maketh intercession for them *r*.

m Phil. 2. 9
n Acts 2. 28 with Psal. 16. 11
o John 17. 5
p Eph. 1. 22 1 Pet. 3. 22
q Eph. 4. 10, 11, 12 Psal. 110 throughout
r Rom. 8. 34

Q. 55. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven *s*, in the merit of his obedience and sacrifice on earth *t*, declaring his will to have it applyed to all believers *u*, answering all accusations against them *w*, procuring for them quiet of conscience notwithstanding dayly failings *x*, accesse with boldnesse to the throne of Grace *y*, and acceptance of their persons *z*, and services *a*.

s Heb. 9. 12, 24
t Heb. 1. 3
u John 3. 16 John 17. 9, 20, 24
w Rom. 8. 33, 34
x Rom. 5. 1, 2 1 John 2. 1, 2
y Heb. 4. 16
z Eph. 1. 6
a 1 Pet. 2. 5

Q. 56. *How*

Q. 56. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged and condemned by wicked men *b*, shall come again at the last day in great power *c*, and in the full manifestation of his own glory, and of his Fathers, with all his holy Angels *d*, with a shout, with the voice of the Arch-Angel, and with the Trumpet of God *e*, to judge the world in righteousnesse *f*.

b Acts 3. 14 15
c Mat. 24. 30
d Luke 9. 26 Mat. 25. 31
e 1 Thes. 4 16
f Acts 17. 31

Q. 57. *What benefits hath Christ procured by his mediation?*

A. Christ by his mediation hath procured Redemption *g*, with all other benefits of the Covenant of Grace *h*.

g Heb. 9 12
h 2 Cor. 1. 20

Q. 58. *How do we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us *i*, which is the work especially of God the Holy Ghost *k*.

i John 1. 11, 12
k Tit. 3. 5, 6

Q. 59. *Who are made partakers of Redemption through Christ?*

A. Redemption is certainly applyed, and effectually communicated to all

all those for whom Christ hath purchased it *l*, who are in time by the Holy Ghost enabled to beleeve in Christ according to the Gospel *m*.

l Eph. 1. 13. 14 Joh. 6. 37. 39 Joh. 10. 15. 16
m Eph. 2. 8 2 Cor. 4. 13

Q. 60. *Can they who have never heard the Gospel, and so know not Jesus Christ, nor beleeve in him, be saved by their living according to the light of nature?*

A. They who, having never heard the Gospel *n*, know not Jesus Christ *o*, and beleeve not in him, cannot be saved *p*, be they never so diligent to frame their lives according to the light of nature *q*, or the Law of that Religion which they profesle *r*: neither is there salvation in any other, but in Christ alone *s*, who is the Saviour only of his body the Church *t*.

n Rom. 10. 14 *o* 2 Th. 1. 8, 9 Eph. 2. 12 John 1. 10 11, 12 *p* John 8. 24 Mark. 16. 16 *q* 1 Cor. 1. 20 to 24 *r* John 4. 22 Rom. 9. 30 31. Phil. 3. 4 5, 6, 7, 8, 9 *s* Acts 4. 12 *t* Eph. 5. 23

Q. 61. *Are all they saved who hear the Gospel and live in the Church?*

A. All that hear the Gospel and live in the visible Church are not saved, but they only who are true members of the Church invisible *u*.

u Joh. 12. 38 39, 40 Rom. 9. 6 Mat. 22. 14 Mat. 7. 21 Rom. 11. 7 *w* 1 Cor. 1, 2 1 Cor. 12. 13 Rom. 15. 9 10, 11, 12 Rev. 7. 9 Psal. 2. 8 Psal. 22. 29 to 31 Psal. 45. 17 Mat. 28. 19, 20 Isa. 59. 21 *x* 1 Cor. 7. 14 Acts 2. 39 Rom. 11. 16 Gen. 17. 7

Q. 62. *What is the invisible Church?*

A. The invisible Church is a society made up of all such as in all ages and places of the world do profess the true Religion *w*, and of their children *x*.

Q. 63. *What are the special priviledges of the visible Church?*

A. The visible Church hath the priviledge of being under Gods special care and government *y*, of being protected and preserved in all ages, notwithstanding the opposition of all enemies *z*, and of enjoying the communion of saints, the ordinary means of salvation *a*, offers of grace by Christ to all the members of it in the ministery of the Gospel, testifying, that whosoever beleeves in him shall be saved *b*, and excluding none that will come unto him *c*.

y Isa. 4.5,6
1 Tim. 4.10

z Psal. 115. throughout. Isa. 31.4,5 Zech. 12.2,3 4.8.9

a Acts 2.39, 42

b Psal. 147 19,20 Rom. 9.4 Eph. 4.11,12 Mar. 16.15. 16

c John 6. 37

Q. 64. *What is the invisible Church?*

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head *d*.

d Eph. 1.10 22,23 John 10. 16 John 11. 52

Q. 65. *What special benefits do the members of the Invisible Church enjoy by Christ?*

A. The members of the Invisible Church, by Christ, enjoy Union and Communion with him, in grace and glory *e*.

e John 17.21 Eph. 2.5,6 John 17.24

Q. 66. *What is that Union which the Elect have with Christ?*

A. The Union which the Elect have with Christ, is the work of Gods grace

grace *f*, whereby they are ſpiritually and myſtically, yet really and inſeparably joyned to Chriſt, as their head and husband *g*, which is done in their effectual Calling *h*.

f Eph. 1.22 Eph.2.6,7,8

g 1 Cor.6.17 John 10. 28 Eph. 5.23. 30

h 1 Pet.5.10 1 Cor. 1. 9

Q. 67. *What is effectual Calling?*

A. Effectual Calling is the work of Gods Almighty-power and grace *i*, whereby out of his free and eſpecial love to his elect, and from nothing in them moving him thereunto *k*: he doth in his accepted time invite and draw them to Jeſus Chriſt by his Word and Spirit *l*, ſavingly inlightning their mindes *m*, renewing and powerfully determining their wills *n*, ſo as they, although in themſelves dead in ſin, are hereby made willing and able freely to anſwer his call, and to accept and imbrace the grace offered and conveyed therein *o*.

i Joh. 5. 25 Eph. 1. 18 19,20 2 Tim.1.8,9

k Tit.3. 4,5 Eph.2.4,5 7,8,9 Rom.9.11

l 2 Cor.5.20 with 2 Cor. 6.1,2 John 6. 44 2 Thes.2 13,14

m Act.26.18 1 Cor.2.10 12

n Ezek.11.19 Ezek.36.26 29 John 6.45

o Eph 2. 5 Phil.2.13 Deut.30.6

Q. 68. *Are all the elect onely effectually called?*

A. All the Elect, and they onely, are effectually called *p*, although others may be, and often are, outwardly called by the miniſtery of the Word *q*, and have ſome common operations of the ſpirit *r*, who, for their wilful neglect and contempt of the grace offered to them, being juſt-

p Acts 13.48

q Mat.22.14

r Mat. 7. 22 Mat.13.20,21 Heb.6.4,5

ly left in their unbeleef, do never truely come to Jesus Christ *f*.

f John 12.38 39,40 Acts 28. 25 26, 27 Joh. 6.64,65 Ps. 81.11, 12

Q. 69. *What is the communion in Grace which the members of the invisible Church have with Christ?*

A. The Communion in Grace, which the members of the Invisible Church have with Christ, is, their partaking of the vertue of his Mediation, in their Justification *t*, Adoption *u*, Sanctification, and what ever else in this life manifests their Union with him *w*.

t Rom. 8. 30 *u* Eph. 1. 5 *w* 1 Cor. 1. 30

Q. 70. *What is Justification?*

A. Justification is an act of Gods free grace unto sinners *x*, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight *y*, not for any thing wrought in them or done by them *z*: but only for the perfect obedience and full satisfaction of Christ, by God imputed to them *a*, and received by Faith alone *b*.

x Rom. 3. 22 24, 25 Rom. 4. 5 *y* 2 Cor. 5 19. 21 Rom. 3. 22 24, 25. 27, 28 *z* Tit. 3. 5. Eph. 1. 7 *a* Rom. 5. 17 18, 19 Rom. 4. 6, 7, 8 *b* Acts 10. 43 Gal. 2. 16 Phil. 3. 9

Q. 71. *How is Justification an act of Gods free Grace?*

A. Although Christ by his Obedience and Death, did make a proper, real, and full satisfaction to Gods Justice, in the behalf of them that are justified *c*, yet, in as much as God accepteth

c Rom. 5. 8 9, 10, 19

accepteth the ſatisfaction from aſurety, which he might have demanded of them, did provide this Surety, his own only Son *d*, imputing his righteouſneſſe to them *e*, and requiring nothing of them for their juſtification but Faith *f*, which alſo is his gift *g*, their juſtification is, to them, of free grace *h*.

d 1 Tim. 2 5,6
Heb. 10. 10
Mat. 20. 28
Dan. 9. 24 26
Iſa. 53. 4, 5 6. 10, 11. 12
Heb. 7. 22
Rom. 8. 32
1 Pet. 1. 18. 19
e 2 Cor. 5. 21
f Rom. 3. 24 25
g Eph. 2. 8
h Eph. 1. 7

Q. 72. *What is juſtifying Faith?*

A. Juſtifying Faith is a ſaving grace *i*, wrought in the heart of a ſinner by the Spirit *k*, & word of God *l*, whereby he, being convinced of his ſin and miſery, and of the diſability in himſelf and all other creatures to recover him out of his loſt condition *m*, not only aſſenteth to the truth of the promiſe of the Goſpel *n*, but receiveth and reſteth upon Chriſt and his righteouſneſs therein held forth, for pardon of ſin *o*, and for the accepting and accounting of his perſon righteous in the ſight of God for ſalvation *p*.

i Heb. 10. 39
k 2 Cor. 4. 13
Eph. 1. 17 18, 19
l Rom. 10 14.
m Acts 2. 37
Acts 16. 30
John 16. 8, 9
Rom. 5. 6
Eph. 2. 1
Acts 4. 12
n Eph. 1. 13
o John 1. 12
Acts 16. 31
Acts 10. 43
p Phil. 3. 9
Acts 15. 11

Q. 73. *How doth Faith juſtifie a ſinner in the ſight of God?*

A. Faith juſtifies a ſinner in the ſight of God, not becauſe of thoſe other graces which do alwayes accompany it, or of good works that are the

q Gal. 3.11 Rom. 3.28

fruits of it *q*, nor as if the grace of Faith, or any act thereof, were imputed to him for his justification *r*: but only as it is an Instrument, by which he receiveth and applyeth Christ and his righteousness *s*.

r Rom. 4.5 with Rom. 10.10

s John 1.12 Phil. 3.9 Gal. 2.16

Q. 74. *What is Adoption?*

A. Adoption is an act of the free grace of God *t*, in and for his only Son Jesus Christ *u*, whereby all those that are justified are received into the number of his children *w*, have his name put upon them *x*, the Spirit of his Son given to them *y*, are under his fatherly care and dispensations *z*, admitted to all the liberties and priviledges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory *a*.

t 1 John 3.1
u Eph. 1.5 Gal. 4.4,5

w John 1.12
x 2 Cor. 6.18 Rev. 3.12
y Gal. 4.6

z Psal. 103.13 Prov. 14.26 Mat. 6.32

a Heb. 6.12 Rom. 8.17

Q. 75. *What is Sanctification?*

A. Sanctification is a work of Gods grace, whereby they, whom God hath before the foundation of the World chosen to be holy, are in time, through the powerful operation of his Spirit *b*, applying the death and resurrection of Christ unto them *c*, renewed in their whole man after the image of God *d*, having the seeds of repentance unto life, and of all other saving graces put into their hearts *e*, and

b Eph. 1.4
c 1 Cor. 6.11 2 Thes. 2.13
d Rom. 6.4,5,6 Eph. 4.23,24

e Acts 11.18
f John 3.9

and thoſe graces ſo ſtirred up, increaſed and ſtrengthned *f*, as that they more and more die unto ſin, and riſe unto newneſs of life *g*.

f Jude v. 20 Heb. 6. 11, 12 Eph. 2. 5. 16, 17 18, 19 Col. 1. 10, 11

g Rom. 6. 4 6. 14 Gal. 5. 24

Q. 76. What is repentance unto life?

A. Repentance unto life is a ſaving grace *h*, wrought in the heart of a ſinner by the Spirit *i*, & Word of God *k*, whereby, out of the ſight & ſenſe not only of the danger *l*, but alſo of the filthineſs & odiouſneſs of his ſins *m*, and upon the apprehenſion of Gods mercy in Chriſt to ſuch as are penitent *n*, he ſo grieves for *o*, and hates his ſins *p*, as that he turns from them all to God *q*, purpoſing and endeavouring conſtantly to walk with him in all the wayes of new obedience *r*.

h 2 Tim. 2. 25

i Zech. 12. 10

k Acts 11. 18 20, 21

l Ezek. 18 28. 30. 32 Luke 15. 17 18 Hoſ. 2. 6, 7

m Ezek. 36 31 Iſa. 30. 22

n Joel 2. 12 13

o Jer. 31. 18, 19

p 2 Cor. 7. 11

q Act. 26. 18 Ezek. 14. 6 1 King. 8. 47 48

r Pſal. 119. 6 59. 28 Luke 1. 6 2 King. 23. 25

Q. 77. Wherein do Juſtification and Sanctification differ?

A. Although Sanctification be inſeparably joyned with Juſtification *ſ*, yet they differ, in that God in Juſtification imputeth the righteouſnes of Chriſt *t*, in Sanctification his Spirit infuſeth grace, and enableth to the exerciſe thereof *u*; in the former, ſin is pardoned *w*, in the other it is ſubdued *x*, the one doth equally free all beleevers from the revenging wrath of God, and that perfectly in this life,

ſ 1 Cor. 6. 11 1 Cor. 1. 30

t Rom. 4. 6. 8

u Ezek. 36. 27

w Rom. 3. 24 25

x Rom. 6. 6 14

that they never fall into condemnation *y*: the other is neither equal in all *z*, nor in this life perfect in any *a*, but growing up to perfection *b*.

y Rom. 8. 33, 34
z 1 John 2. 12, 13, 14
Heb. 5. 12, 13, 14
a 1 John 1. 8, 10
b 1 Cor. 7. 1
Phil. 3. 12, 13, 14

Q. 78. *Whence ariseth the imperfection of Sanctification in believers?*

A. The imperfection of Sanctification in believers, ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit, whereby they are often foiled with temptations, and fall into many sins *c*, are hindred in all their spiritual services *d*, and their best works are imperfect and defiled in the sight of God *e*.

c Rom. 7. 18, 23
Mark 14. 66 to the end.
Gal. 2. 11, 12
d Heb. 12. 1
e Isa. 64. 5
Exod. 28. 38

Q. 79. *May not true believers, by reason of their imperfections, and the many temptations & sins they are overtaken with, fal away from the estate of Grace?*

A. True believers, by reason of the unchangeable love of God *f*, and his Decree and Covenant to give them perseverance *g*, their inseparable union with Christ *h*, his continual intercession for them *i*, and the spirit and seed of God abiding in them *k*, can neither totally nor finally fall away from the estate of grace *l*, but are kept by the power of God through faith unto salvation *m*.

f Jer. 31. 3
g 2 Tim. 2. 19
Heb. 13. 20, 21
h 2 Sam. 23. 5
1 Cor. 1. 8, 9
i Heb. 7. 25
Luke 22. 32
k 1 John 3. 9
l Jer. 32. 40
John 10. 28
m 1 Pet. 1. 5

Q. 80. *Can*

Q. 80. *Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?*

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him *n*, may, without extraordinary revelation, by faith grounded upon the truth of Gods promises, and by the spirit enabling them to discern in themselves those graces to which the promises of life are made *o*, and bearing witnesse with their spirits that they are the children of God *p*, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation *q*.

n 1 John 2.3

o 2 Cor. 1. 12 1 John 3. 14 18, 19, 20, 21. 24

p 1 John 4. 13 16 Heb. 6. 11, 12 Rom 8. 16

q 1 Joh. 5. 13

Q. 81. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace and salvation not being of the essence of faith *r*, true believers may wait long before they obtain it *s*, and after the enjoyment thereof, may have it weakned and intermitted through manifold distempers, sins, temptations, and desertions *t*: yet are they never left without such a presence and support of the

r Eph. 1. 13

s Isa. 50. 10 Psal. 88 throughout.

t Psal. 77 1 to 12 Cant. 5. 2, 3, 6 Psal. 31. 22 Psal. 22. 1

Spirit of God, as keeps them from sinking into utter despair *u*.

u 1 John. 3. 9 Job 13. 15 Psal. 73. 15 23 Isa. 54. 7, 8 9, 10

Q. 82. *What is the communion in glory, which the members of the Invisible Church have with Christ?*

A. The communion in glory which the members of the Invisible Church have with Christ, is, in this life *w*, immediately after death *x*, and at last perfected at the Resurrection and day of Judgement *y*.

w 2 Cor. 3. 18 *x* Luk. 23. 43 *y* 1 Thes. 4 17

Q. 83. *What is the communion in glory with Christ, which the members of the invisible Church enjoy in this life?*

A. The members of the Invisible Church have communicated to them in this life, the first fruits of glory with Christ; as they are members of him their head, and so, in him, are interested in that glory which he is fully possessed of *z*, and as an earnest thereof, enjoy the sense of Gods love *a*, peace of conscience, joy in the holy Ghost, and hope of glory *b*, as on the contrary, the sense of Gods revenging wrath, horror of conscience, and a fearful expectation of judgement, are, to the wicked, the beginning of their torments which they shall endure after death *c*.

z Eph. 2. 5, 6 *a* Rom. 5. 5 with 2 Cor. 1. 22 *b* Rom. 5. 1, 2 Rom. 14. 17 *c* Gen. 4. 13 Mat. 27. 4 Heb. 10. 27 Rom. 2 9 Mark 9. 44

Q. 84. *Shall all men die?*

A. Death

A. Death being threatned as the wages of sin *d*, it is appointed unto all men once to die *e*, for that all have sinned *f*.

d Rom. 6 23
e Heb. 9. 27
f Rom. 5. 12

Q. 85. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting & curse of it *g*, so, that although they die, yet it is out of Gods love *h*, to free them perfectly from sin and misery *i*, & to make them capable of further communion with Christ in glory, which they then enter upon *k*.

g 1 Cor. 15 26. 55
h Heb. 2. 15
Isa. 57. 1, 2
i 2 Kin. 22. 20
Rev. 14. 13
Eph. 5. 27
k Luk. 23. 43
Phil. 1. 23

Q. 89. *What is the Communion in glory with Christ, which the members of the invisible Church enjoy immediatly after death?*

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediatly after death, is, in that their souls are then made perfect in holiness *l*, and received into the highest heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to

l Heb. 12. 23
m 2 Cor. 5. 1. 6. 8
Phil. 1. 23
with Acts 3. 21. and
Eph. 4. 10
n 1 John 3. 2
1 Cor. 13. 12
o Rom. 8. 23
Psal. 16. 9

Christ

p 1 Theſ. 4 14 Chriſt *p*, and reſt in their graves as
q Iſa. 57. 2 in their beds *q*, till at the laſt day
r Job 19.25 27 they be again united to their ſouls *r*:
whereas the ſouls of the wicked are
at death caſt into hell, where they re-
main in torments and utter dark-
neſſe, and their bodies kept in their
graves, as in their priſons, till the
reſurrection and judgement of the
great day *ſ*.

ſ Luk. 16. 23 24 Acts 1. 25 Jude v. 6, 7 Q. 87. *What are we to believe con-
cerning the reſurrection?*

A. We are to believe that at the
laſt day there ſhall be a general re-
t Acts 24.15 ſurrection of the dead, both of the
juſt and unjuſt *t*, when they that are
then found alive, ſhall in a moment
be changed, and the ſelf ſame bodies
of the dead which were laid in the
grave, being then again united to
their ſouls for ever, ſhall be raiſed up
u 1 Cor. 15 51, 52, 53 1 Theſ. 4. 15 16, 17 Joh. 5. 28, 29 by the power of Chriſt *u*; the bodies
of the juſt by the Spirit of Chriſt, &
by vertue of his reſurrection, as their
head ſhall be raiſed in power, ſpiri-
w 1 Cor. 15 21. 22, 23. 42 43, 44 Phil. 3. 21 tual, incorruptible, and made like
to his glorious body *w*, and the bo-
dies of the wicked ſhall be raiſed up
in diſhonour, by him, as an offen-
x John 5. 27 28, 29 Mat. 25. 33 ded Judge *x*.

Q. 88. *What ſhall immediatly follow
after the Reſurrection?* A. Im-

A. Immediatly after the resurrection shall follow the general and final judgement of Angels and men *y*, the day & hour whereof no man knoweth that all may watch & pray, & be ever ready for the coming of the Lord *z*.

y 2 Pet. 3. 4 Judev. 6, 7 14, 15

z Mat. 25, 46 2 Mat. 24. 36 42. 44 Luke 21, 33 36

Q. 89. *What shall be done to the wicked at the day of judgement?*

A. At the day of judgement the wicked shall be set on Christs left hand *a*, and upon clear evidence, and full conviction of their own consciences *b*, shall have the fearful, but just, sentence of condemnation pronounced against them *c*, and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell to be punished with unspeakable torments, both of body and soul, with the devil and his Angels for ever *d*.

a Mat. 25. 33

b Rom. 2. 15 16

c Mat. 25. 41 42, 41

d Luk. 16. 28 2 Thes. 1. 8, 9

Q. 90. *What shall be done to the righteous at the day of judgement?*

A. At the day of judgement, the righteous, being caught up to Christ in the clouds *e*, shall be set on his right hand, & there openly acknowledged and acquitted *f*, shall joyn with him in the judging of reprobate Angels and men *g*, and shall be received into

e 1 Thes. 4. 17

f Mat. 25. 33 Mat. 10. 32

g 1 Cor. 6 2, 3

to

to heaven *h*, where they ſhall be fully and for ever freed from all ſin and miſery *i*, filled with unconceivable joyes *k*: made perfectly holy, and happy both in body and ſoul, in the company of innumerable Saints, and holy Angels *l*, but eſpecially in the immediate viſion and fruition of God the Father, of our Lord Jeſus Chriſt, and of the holy Spirit, to all eternity *m*: and this is the perfect and full communion which the members of the inviſible Church ſhall enjoy with Chriſt in glory at the reſurrection and day of Judgement.

h Mat. 25. 34 46

i Eph. 5. 27 Rev. 14. 13

k Pſal. 16. 11

l Heb. 12. 22 23

m 1 Joh. 3. 2 2 Cor. 13. 12 2 Theſ. 1. 9 10 17 18

Having ſeen what the Scriptures principally teach us to believe concerning God; it follows to conſider what they require as the duty of man.

Q. 91. *What is the duty that God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will *n*.

n Rom. 12 1, 2 Micah 6. 8 1 Sam. 15. 22

Q. 92. *What did God at firſt reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to *Adam* in the eſtate of innocency, and

and to all mankind in him, beſide a ſpecial command, not to eat of the fruit of the tree of the knowledge of good and evil, was the Moral Law *o*.

o Gen.1.26, 27 Rom.2.14, 15 Rom.10.5 Gen.2.17

Q. 93. *What is the Moral Law?*

A. The Moral Law is the declaration of the will of God to mankind, directing and binding every one to perſonal, perfect, and perpetual conformity and obedience thereunto, in the frame & diſpoſition of the whole man, ſoul and body *p*, and in performance of all thoſe duties of holineſſe and righteouſneſſe which he oweth to God and man *q*; promiſing life upon the fulfilling, and threatning death upon the breach of it *r*.

p Deut.5.1 2,3.31,33 Luke10.26, 27 Gal.3.10 1 Theſ.5.23 q Luke 1.75 Acts 24.16 r Rom. 10.5 Gal.3.10.12

Q. 94. *Is there any uſe of the Moral Law to man ſince the fall?*

A. Although no man, ſince the fall, can attain to righteouſneſſe and life by the Moral Law *ſ*, yet there is great uſe thereof as well common to all men, as peculiar either to the unregenerate, or the regenerate *t*.

ſ Rom.8.3 Gal.2.16 t 1 Tim.1.8

Q. 95. *Of what uſe is the Moral Law to all men?*

A. The Moral Law is of uſe to all men, to inform them of the holy nature and will of God *u*, and of their duty, binding them to walk accordingly

u Lev.11.44, 45 Lev. 20.7,8 Rom.7.12

dingly *w*; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives *x*; to humble them in sense of their sin and misery *y*, and thereby help them to a clearer sight of the need they have of Christ *z*, and of the perfection of his obedience *a*.

w Mic.6.8 Jam.2.10, 11

x Psal.19,12 Rom.3.10 Rom.7.7

y Rom.3.9 23

z Gal.3.21, 22

a Rom.10.4

Q. 96. What particular use is there of the Moral Law to unregenerate men?

A. The Moral Law is of use to unregenerate men, to awaken their consciences to fly from wrath to come *b*; and to drive them to Christ *c*, or upon their continuance in the estate and way of sin, to leave them unexcuseable *d*, and under the curse thereof *e*.

b 1 Tim.1.9 10

c Gal.3.24

d Rom.1.20 with Rom. 2.15

e Gal.3.10

Q. 97. What special use is there of the Moral Law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the Moral Law as a Covenant of works *f*, so as thereby they are neither justified *g*, nor condemned *h*, yet, beside the general uses thereof common to them with all men, it is of special use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good *i*, and thereby to provoke them

f Rom.6.14 Rom.7.4,6 Gal.4.4,5

g Rom.3.20

h Gal.5.23 Rom.8.1

i Rom.7.24, 25 Gal.3.13,14. Rom.8.3,4

them to more thankfulneſs *k*: and to expreſs the ſame in their greater care to conform themſelves thereunto as the rule of their obedience *l*.

k Luk. 1. 68, 69. 74, 75. Col. 1. 12, 13, 14.

l Rom. 7. 22. Rom. 12. 2. Tit. 2. 11, 12, 13, 14.

Q. 98. *Where is the Moral Law ſummarily comprehended?*

A. The Moral Law is ſummarily comprehended in the ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of ſtone *m*, and are recorded in the twentieth chapter of *Exodus*: the four firſt Commandments containing our duty to God, and the other ſix our duty to man *n*.

m Deut. 10. 4. Exod. 34. 1, 2, 3, 4.

n Mat. 22. 37, to 40.

Q. 99. *What rules are to be obſerved for the right underſtanding of the ten Commandments?*

A. For the right underſtanding of the ten Commandments, theſe rules are to be obſerved.

1. That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteouſnes thereof, and unto intire obedience, for ever; ſo as, to require the utmoſt perfection of every duty, and to forbid the leaſt degree of every ſin *o*.

o Pſal. 19. 7. James 2. 10. Mat. 5. 22. to the end.

2. That it is ſpiritual; and ſo reacheth the Underſtanding, Will, Affections

&tions, and all other powers of the
p Rom.7.14 Deut.6.5 with Mat.22.37,38,39 Mat.5.21, 22,27,28,33 to the end, q Col.3.5 Amos 8.5 Prov.1.19 1 Tim.6.10 r Isa.58.13 Deut.6.13 with Matth. 4.9,10. Mat. 15.4,5,6 s Mat.5.21, 22,23,24,25 Eph.4.25 t Exo.20.12 with Prov. 30.17 u Jer.18.7,8 Exod.20.7 with Psal.15 2.4, 5. and Psal.24.4.5 w Job 13.7 8 Rom.3.8 Job 36.21 Heb.11.25 x Deut.4.8 9 y Mat.12.7 z Mat.5.21 22.27 28 Mat.15.4. 5,6 Heb.10.24, 25 1 Thes.5.22 Jude v.23 Gal.5.26 Col.3.21 a Exo.20.10 Lev.19.17 Gen.18.19 Josh.24.15 Deut.5.6,7

soul, as well as words, works and gestures *p*.

3. That one and the same thing, in divers respects, is required or forbidden in several Commandments *q*.

4. That, as, where a duty is commanded, the contrary sin is forbidden *r*: and, where a sin is forbidden, the contrary duty is commanded *s*; so, where a promise is annexed, the contrary threatning is included *t*; and where a threatning is annexed, the contrary promise is included *u*.

5. That, what God forbids, is at no time to be done *w*, what he commands is alwayes our duty *x*, and yet every particular duty is not to be done at all times *y*.

6 That, under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, & provocations thereunto *z*.

7. That what is forbidden or commanded to our selves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places *a*.

8. That, in what is commanded to others,

others, we are bound according to our places and callings to be helpful to them *b*; and to take heed of partaking with others in what is forbidden them *c*.

b 2 Cor. 1. 24

c 1 Tim. 5. 22 Eph. 5. 11

Q. 100. *What ſpecial things are we to conſider in the ten Commandments?*

A. We are to conſider in the ten Commandments, the preface, the ſubſtance of the Commandments themſelves, & ſeveral Reaſons annexed to ſome of them, the more to enforce them.

Q. 101. *What is the Preface to the Commandments?*

A. The Preface to the Commandments is contained in theſe words [*I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the houſe of bondage* d,] wherein God manifeſteth his Soveraignty, as being Jehovah, the eternal, immutable, and almighty God *e*, having his Being in and of himſelf *f*, and giving being to all his words *g*, and works *h*, and that he is a God in Covenant, as with Iſrael of old, ſo with all his people *i*; who, as he brought them out of their bondage in Ægypt, ſo he delivereth us from our ſpiritual thraldom *k*, and that therefore we are bound to take

d Exod. 20. 2

e Iſa. 44. 6

f Exod. 3. 14

g Exod. 6. 3

h Acts 17. 24. 28

i Gen. 17. 7 with Rom. 3. 29

k Luke 1. 74, 75

take him for our God alone, and to keep all his Commandments *l*.

l 1Pet.1.15 16,17,18 Le.18.30 Lev.19.37

Q. 102. *What is the ſum of the four Commandments, which contain our duty to God?*

A. The ſum of the four Commandments containing our duty to God, is, to love the Lord our God with all our heart, and with all our ſoul, and with all our ſtrength, and with all our mind *m*.

m Luk.10.27

Q. 103. *Which is the firſt Commandment?*

A. The firſt Commandment is, *Thou ſhalt have no other gods before me* n.

n Exod.20.3 o 1 Chr.28.9 Deut.26.17 Iſa.43.10 Jer.14.22 *p* Pſa.95.6.7 Mat.4.10 Pſal.29.2 *q* Mal.3.16 *r* Pſal.63.6 *ſ* Eccl.12.1 *t* Pſal.71.19 *u* Mal.1.6 *w* Iſa.45.23 *x* Joſh.24.15. 22. *y* Deut.5.5 *z* Pſal.73.25 *a* Iſa.8.13 *b* Exo.14.31 *c* Iſa.26.4 *d* Pſal.130.7 *e* Pſal.37.4 *f* Pſal.32.11 *g* Rom.12.11 with Num.25.11 *h* Phil.4.6 *i* Jer.7.23 Jam.4.7

Q. 104. *What are the duties required in the firſt Commandment?*

A. The duties required in the firſt Commandment, are, the knowing and acknowledging of God to be the only true God, and our God *o*: and to worſhip and glorifie him accordingly *p*, by thinking *q*, meditating *r*, remembring *ſ*, highly eſteeming *t*, honouring *u*, adoring *w*, chuſing *x*, loving *y*, deſiring *z*, fearing of him *a*, beleeving him *b*, truſting *c*, hoping *d*, delighting *e*, rejoycing in him *f*, being zealous for him *g*, calling upon him, giving all praiſe and thanks *h*, and yeelding all obedience and ſubmiſſion to him, with the whole man:

being careful in all things to please him *k*, and sorrowful when in any thing he is offended *l*, and walking humbly with him *m*.

k 1 John 3 22
l Jer. 31. 18 Psa. 119. 136
m Mic. 6. 8

Q. 105. *What are the sins forbidden in the first Commandment?*

A. The sins forbidden in the first Commandment, are, Atheisme in denying, or not having a God *n*; Idolatry in having, or worshipping more Gods then one, or any with, or in stead of the true God *o*, the not having and avouching him for God, and our God *p*; the omission or neglect of any thing due to him required in this Commandment *q*, ignorance *r*, forgetfulnesse *s*, misapprehensions *t*, false opinions *u*, unworthy and wicked thoughts of him *w*, bold and curious searching into his secrets *x*; all prophaneneſſe *y*, hatred of God *z*, self-love *a*, self-seeking *b*, and all other innordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part *c*; vain credulity *d*, unbelief *e*, heresie *f*, misbelief *g*, distrust *h*, despair *i*, incorrigibleneſſe *k*, insensibleneſſe under judgements *l*, hardneſſe of heart *m*, pride *n*, presumption

n Psal. 14. 1 Eph. 2. 12
o Jer. 2. 27 28. with 1 Thes. 1. 9
p Psal. 81. 11
q Isa. 43. 22, 23, 24
r Jer. 4. 22 Hos. 4. 1, 6
s Jer. 2. 32
t Acts 17. 23 29
u Isa. 40. 18
w Psal. 50. 21
x Deut. 29. 29
y Tit. 1. 16 Heb. 11. 16
z Rom. 1. 30
a 2 Tim. 3. 2
b Phil. 2. 21
c 1 John 2. 15, 16 1 Sam. 2. 29 Col. 3. 2, 5
d 1 John 4. 1 Heb. 3. 12
f Gal. 5. 20 Tit. 3. 10
g Acts 26. 9
h Psal. 78. 22
i Gen. 4. 13
k Jer. 5. 3
l Isa 42. 25
m Rom. 2. 5
n Jer. 13. 15

sumption *o*, carnal security *p*, tempting of God *q*, using unlawful means *r*, and trusting in lawful means *s*, carnal delights and joyes *t*, corrupt, blind, and indiscreet zeal *u*, lukewarmness *w*, & deadness in the things of God *x*, estranging our selves, and apostatizing from God *y*, praying or giving any religious worship to Saints, Angels, or any other creatures *z*, all compacts, and consulting with the devil *a*, and hearkning to his suggestions *b*, making men the Lords of our faith & conscience *c*, slighting and despising God, and his Commands *d*, resisting and grieving of his spirit *e*, discontent, and impatient at his dispensations, charging him foolishly for the evils he inflicts on us *f*, and ascribing the praise of any good we either are, have, or can do, to fortune *g*, idols *h*, our selves *i*, or any other creature *k*.

o Psal. 19. 13
p Zeph. 1. 12
q Mat. 4. 7
r Rom. 3. 8
s Jer. 17. 5
t 2 Tim. 3. 4
u Gal. 4. 17
John 16. 2
Rom. 10. 2
Luke 9. 54, 55
w Rev. 3. 16
x Rev. 3. 1
y Ezek. 14. 5
Isa. 1. 4, 5
z Rom. 10 13, 14
Hos. 4. 12
Acts 10. 25 26
Rev. 19. 10
Mat. 4. 10
Col. 2. 18
Rom. 1. 25
a Lev. 20. 6
1 Sam. 28. 7
&c. with
1 Chron. 10 13, 14
b Acts 5. 3
c 2 Cor. 1. 24
Mat. 23. 9
d Deut. 23. 15
2 Sam. 12 9
Prov. 13. 13
e Acts 7. 51
Eph. 4. 30
f Psal. 73. 2, 3 14. 15. 22
Job 1. 22
g 1 Sam. 6, 7, 8, 9
h Dan. 5. 23
i Deut. 8. 17
Dan. 4. 30
k Hab. 1. 16

Q. 106. *What are we especially taught by these words* [before me] *in the first Commandment?*

A. These words, *before me*, or before my face, in the first Commandment, teach us, that God who seeth all things, takes special notice of, and is much displeased with the sin of

of having any other God; that ſo it may be an argument to diſſwade from it, and to aggravate it, as a moſt impudent provocation *l*: as alſo to perſwade us to do, as in his ſight, what ever we do in his ſervice *m*.

l Ezek. 8. & to the end. Pſal. 44. 20, 21

m Chr. 28. 9

Q. 107. *Which is the ſecond Commandment?*

A. The ſecond Commandment is, [*Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou ſhalt not bow down to them nor ſerve them: for I the Lord thy God, am a jealous God, viſiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me; and ſhewing mercy unto thouſands, of them that love me & keep my Commandments*] *n*

n Exod. 20. 4, 5, 6

Q. 108. *What are the duties required in the ſecond Commandment?*

A. The duties required in the ſecond Commandment, are, the receiving, obſerving, and keeping pure and intire all ſuch religious Worſhip and Ordinances as God hath inſtituted in his Word *o*; particularly, Prayer and Thankſgiving in the name of Chriſt *p*, the reading, preaching,

o Deut. 32. 46, 47 Mat. 28. 20 Acts 2. 42 1 Tim. 6. 13, 14

p Phil. 4. 6 Eph. 5. 20

ing, and hearing of the word *q*, the administration and receiving of the Sacraments *r*, Church government and discipline *s*, the Ministery and maintainance thereof *t*, religious fasting *u*; swearing by the Name of God *w*, and vowing unto him *x*: as also the disapproving, detesting, opposing all false worship *y*; and, according to each ones place and calling, removing it, and all monuments of idolatry *z*.

Q. 109. *What are the sins forbidden in the second Commandment?*

A. The sins forbidden in the second Commandment, are, all devising *a*, counselling *b*, commanding *c*, using *d*, and any wayes approving any religious worship not instituted by God himself *e*: tolerating a false Religion *f*, the making any representation of God, of all or of any of the three Persons either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever *g*, all worshipping of it *h*, or God in it, or by it *i*, the making of any representation of feigned Deities, and all worship of them, or service belonging to

q Deut. 17 18, 19 Acts 15. 21 2 Tim. 4. 2 Jam. i. 21, 22 Acts 10. 33
r Matt 28. 19 1 Cor. 11. 23 to 30
s Mat. 18. 15, 16, 17 Mat. 16. 19 1 Cor. 5, ch. 1 Cor. 12. 28 Eph. 4 11 12. 1 Tim. 5 17, 18. 1 Cor. 9. 7. to 15
t Joel 2. 12, 13 1 Cor. 7. 5
u Deut. 6. 13
w Isa. 19. 21 Psal. 76. 11
x Acts 17. 15, 17 Psal. 16. 4
y Deut. 7. 5 Isai. 30. 22
z Num. 15. 39
a Deut. 13 6, 7, 8
b Hos. 5. 11 Micah 6. 16
c 1 Kin. 11. 33
d Deut. 12. 30 31. 32
e Deut. 13. 6 to 12. Zech 13. 2, 3 Rev. 2. 2. 14 15. 20. Rev. 17, 12. 16, 17
f Deut. 4. 15 16, 17, 18 & 19 Acts 17. 29 Rom. 1, 21, 22, 23. 25
g Dan. 1. 3. 18 Gal. 4. 8.
h Exod. 32. 5. 8.

them

them *l*, all ſuperſtitious devices *m*, corrupting the worſhip of God *n*, adding to it, taking from it *o*, whether invented and taken up of our ſelves *p*, or received by tradition from others *q*, though under the title of antiquity *r*, cuſtom *ſ*, devotion *t*, good intent, or any other pretence whatſoever *u*, ſimony *w*, ſacriledge *x*, all neglect *y*, contempt *z*, hindering *a*, and oppoſing the Worſhip and Ordinances which God hath appointed *b*.

Q. 110 *What are the reaſons annexed to the ſecond Commandment, the more to enforce it?*

A. The reaſons annexed to the ſecond Commandment, the more to inforce it, contained in theſe words, [*For I the Lord thy God* am *a jealous God, viſiting the iniquities of the fathers upon the children unto the third and fourth* generation, *of them that hate me; and ſhewing mercy unto thouſands of them that love me, & keep my Commandments*c] are beſides Gods ſoveraignty over us, and propriety in us *d*, his fervent zeal for his own worſhip *e*, and his revengful indignation againſt all falſe worſhip, as being a ſpiritual whoredom *f*; accounting the breakers of this Commandment

l 1 Kings 18 26,28
Iſa. 65.11
m Act. 17.22 Col. 2. 21, 22,23
n Mal. 1.7,8, 14
o Deut. 4, 2
p Pſal. 106. 39
q Mat. 15. 9
r 1 Pet. 1.18
ſ Jer. 44.17
t Iſa. 65.3 4, 5 Gal. 1.13, 14
u 1 Sam. 15. 21
w Acts 8. 18
x Rom. 2.22 Mal. 3.8
y Exod. 4 24, 25
z Mat. 22. 5 Mal. 1. 7,13
a Mat. 23.13
b Acts 13. 44,45 1 Theſ. 2. 15, 16
c Exod. 20 5,6
d Pſal 45.11 Rev. 15.3,4
e Exod. 34 13,14
f 1 Cor. 10. 20,21,22 Jer. 7. 18,19 20 Ezek. 16 26, 27 Deut 32.16 to 20.

such as hate him, & threatning to punish them unto divers generations *g*, & esteeming the observers of it such as love him, and keep his Commandments, and promising mercy to them unto many generations *h*.

g Hos. 2. 2 3. 4

h Deut. 5. 29.

Q. 111. *Which is the third Commandment?*

A. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain* i.

i Exod. 20. 7

Q. 112. *What is required in the third Commandment?*

A. The third Commandment requires, that the Name of God, his titles, attributes *k*, ordinances *l*, the word *m*, Sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *s*, and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought *t*, meditation *u*, word *w*, writing *x*, by an holy profession *y*, and answerable conversation *z*, to the glory of God *a*, and the good of our selves *b*, and others *c*.

k Mat. 6. 9. Deut. 28. 58 Psal. 29. 2. Psal. 68. 4 Rev. 15. 3, 4

l Mal. 1. 14. Eccles. 5. 1.

m Psal. 138. 2

n 1 Cor. 11. 24 25. 28, 29.

o 1 Tim. 2. 8

p Jer. 4. 2.

q Eccl. 5. 2. 4, 5, 6.

r Act. 1. 24. 26.

s Job 36. 24

t Mal. 3. 16

u Psal. 8. throughout.

w Col. 3. 17 Psal. 105. 2, 5

x Psal. 102. 18

y 1 Pet. 3. 15 Micah 4. 5.

z Phil. 1. 27

a 1 Cor. 10. 31

b Jer. 32. 39.

c 1 Pet. 2. 12

Q. 113. *What are the sins forbidden in the third Commandment?*

A. The sins forbidden in the third Commandment, are, the not using of

of Gods name as is required *d*, & the abuse of it, in an ignorant *e*, vain *f*, irreverent, profane *g*, superstitious *h*, or wicked mentioning, or otherwise using his titles, attributes *i*, ordinances *k*, or works *l*, by blasphemie *m*, perjury *n*, all sinful cursings *o*, oaths *p*, vows *q*, and lots *r*, violating of our oaths and vows, if lawfull *s*; and fulfilling them, if of things unlawful *t*, murmuring & quarreling at *u*, curious prying into *w*, and misapplying of Gods decrees *x*, and providences *y*, misinterpreting *z*, misapplying *a*, or any way perverting the word, or any part of it *b*, to prophane jests *c*, curious or unprofitable questions, vain janglings, or the maintaining of false Doctrines *d*, abusing it, the creatures, or any thing contained under the Name of God, to charmes *e*, or sinfull lusts and practises *f*, the maligning *g*, scorning *h*, reviling *i*, or any wayes opposing of Gods truth, grace, and wayes *k*, making profession of Religion in hypocrisie, or for sinister ends *l*; being

d Mal. 2.2
e Acts 17 23
f Prov. 30.9
g Mal. 1.6,7
h Mal. 3.14
i 1 Sam. 4.3 4 5. Jer. 7.4 9,10. 14.3 Col. 2.10. 2 Kin. 18.30,35. Exod. 5,2 Psal. 139.20
k Ps. 50.16 17
l Isai 5 12
m 2 King. 19 22. Lev. 24.11
n Zech. 5.4 Zech. 8 17
o 1 Sam. 17 43 2 Sam. 16.5
p Jer. 5.7 Jer. 23. 10
q Deut. 23.18 Act. 23.12.
r Esth. 3,7 Esth. 9. 24
s Psal. 22. 18
t Psal 24 4 Ezek. 17.16 18,19.
u Mark 6 26 1 Sam. 25.22 32 33,34.
w Rom. 9,14 19,20
x Deut 29.29
y Rom. 3.5 7 Rom 6 1.
z Eccl. 8. 11 Eccles 9.3, Psal 39

throughout. *a* Mat. 5. 21. to the end. *a* Ezek 13.22 *b* 2 Pet. 3. 16. Mat 22. 24. to 31. *c* Isa. 22. 13. Jer. 23. 34. 36, 38. *d* 1 Tim. 1. 4, 6, 7. 1 Tim. 6. 4, 5. 20. 2 Tim. 2. 14. Tit 3. 9 *e* Deut. 18, 10 to 14. Acts 19. 13. *f* 2 Tim. 1. 3 4. Rom. 13. 13, 14. 1 Kin. 21. 9, 10. Jude v. 4. *g* Acts 13. 45. 1 John 3. 12. *h* Psal. 1, 1. 2 Pet. 3. 3. *i* 1 Pet. 4. 4. *k* Acts 13. 45, 46 50. Acts 4. 18 Acts 19. 9. 1 Thes. 2, 16. Heb. 10. 29. *l* 2 Tim. 3. 5. Mat. 23. 14. Mat. 6, 1, 2, 5, 16.

m Mat.8.38 ashamed of it *m*, or a shame to it
n Psal.73.14 by uncomfortable *n*, unwise *o*, un-
o 1Cor.6.5,6 Eph.5.15, 16,17 fruitful *p*, and offensive walkings *q*, or backsliding from it *r*.

p Isa.5.4
2 Pet.1.8,9
q Rom.2.23 24
r Gal.3,1.3 Heb.6.6

Q. 114. *What reasons are annexed to the third Commandment?*

A. The Reasons annexed to the third Commandment in these words, [*The Lord thy God*] and [*For the Lord will not hold him guiltless that taketh his Name in vain*.] are, because he is the Lord and our God, and therefore his name is not to be prophaned, or any way abused by us *t*, especially, because he is so far from acquitting and sparing the transgressours of this Commandment, as that he will not suffer them to escape his righteous judgement *u*, albeit many such escape the censure and punishments of men *w*.

[Exod.20.7

t Lev. 19.12

u Ezek. 36. 21,22,23
w Deut.28 58, 59 Zec.5.2,3,4
w 1 Sam. 2. 12.17.22. 24 with 1 Sam. 3.13

Q. 115. *Which is the fourth Commandment?*

A. The fourth Commandment is, [*Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within*

thy gates: For in ſix dayes the Lord made heaven & earth, the ſea, and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the Sabbath day, and hallowed it x.] x Exod. 20 8,9,10,11

Q. 116. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth of all men, the ſanctifying, or keeping holy to God, ſuch ſet time as he hath appointed in his Word; expreſly, one whole day in ſeven, which was the ſeventh from the beginning of the world to the reſurrection of Chriſt, and the firſt day of the week ever ſince, and ſo to continue to the end of the world; which is the Chriſtian Sabbath *y*, and in the New Teſtament called the Lords day *z*. y Deut. 5. 12 13, 14. Gen. 2. 2, 3 z 1 Cor. 16 1, 2 Acts 20. 7 Mat. 5. 17, 18 Iſa. 56. 2. 4 6, 7 z Rev. 1. 10

Q. 117. *How is the Sabbath, or Lords day to be ſanctified?*

A. The Sabbath or Lords day is to be ſanctified, by any holy reſting all the day *a*, not only from ſuch works as are at all times ſinful, but even from ſuch worldly imployments and recreations as are on other days lawful *b*; and making it our delight to ſpend the whole time (except ſo much of it as is to be taken up in works of neceſſity and mercy *c*) in a Exod. 20 8, 10 b Exod. 16 25, to 28 Neh. 13. 15 16, 17, 18, 19 21, 22. Jer. 17 24, 22 c Mat. 12. 1

the publick and private exercises of Gods worship *d*; and to that end we are to prepare our hearts, and with such fore-sight, diligence and moderation to dispose, and seasonably to dispatch our worldly business, that we may be the more free and fit for the duties of that day *e*.

d Isa. 58.13 Luke 4.16 Acts 20.7 1 Cor. 16.1,2 Psal. 92 title Isa. 66. 23. Lev. 23.3

e Exod. 20.8 Luke 23.54, 56 Exod. 16.22 25, 26. 29 Neh. 13. 19

Q. 118. *Why is the charge of keeping the Sabbath more specially directed to governours of families and other superiours.*

A. The charge of keeping the Sabbath is more specially directed to governours of families and other superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge, & because they are prone oft times to hinder them by imployments of their own *f*.

f Exo. 20.10 Josh. 24.15 Neh. 13. 15 17 Jer. 17.20, 21, 22 Exod. 23. 12

Q. 119. *What are the sins forbidden in the fourth Commandment?*

A. The sins forbidden in the fourth Commandment, are, all omissions of the duties required *g*, all careless, negligent, and unprofitable performing of them, and being weary of them *h*, all prophaning the day by idleness, & doing that which is in it self sinful *i*, and by all needless works, words

g Ezek. 22. 26

h Act. 20.7.9 Ezek. 33.30, 31, 32. Amos 8. 5 Mal. 1.13

i Ezek. 23 38.

and

and thoughts about our worldly imployments and recreations *k*.

k Jer. 17. 24, 27. Isa. 58. 13

Q. 120. *What are the reasons annexed to the fourth Commandment, the more to enforce it?*

A. The Reasons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us six dayes of seven for our own affairs, and reserving but one for himself, in these words, [*Six dayes shalt thou labour, and do all thy work* l] from Gods challenging a special propriety in that day [*The seventh day is the Sabbath of the Lord thy God* m] from the example of God, who in *six dayes made* [illegible] *in them is, and rested the seventh day*: and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it: [*Wherefore the Lord blessed the Sabbath day and hallowed it* n]

l Exod. 20. 9

m Exod. 20. 10.

n Exod. 20. 11.

Q. 121. *Why is the word* Remember *set in the beginning of the fourth Commandment?*

A. The word *Remember* is set in the beginning of the fourth Command-

o Exod. 20. 8

ment *o*, partly because of the great benefit of remembring it: we being thereby helped in our preparation to keep it *p*, and, in keeping it, better to keep all the rest of the Commandments *q*, and to continue a thankful remembrance of the two great benefits of Creation, and Redemption, which contain a short abridgment of Religion *r*, and partly because we are very ready to forget it *s*, for that there is lesse light of nature for it *t*, and yet it restraineth our natural liberty in things at other times lawful *u*: that it cometh but once in seven dayes, and many wordly businesses come between, and too often take off our

p Exo. 16. 23 Luke 23. 54 56. with Mark 15. 42 Neh. 13. 19

q Psal. 92 title, with vers. 13. 14 Ezek. 20. 12 19, 20

r Gen. 2. 2, 3 Psal. 118. 22 24, with Act 4. 10, 11 Rev. 1. 10

s Exe. [illegible] 26

t Neh. 9. 14

u Exod. 34. 21

[illegible] 14, 15 Amos 8. 5

prepare for it or to sanctifie it *w*, and that Sathan with his instruments, much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety *x*.

x Lam. 1. 7 Jer. 17. 21, 22, 23 Neh. 13. 15 to 23

Q. 122. *What is the sum of the six Commandments, which contain our duty to man?*

A. The sum of the six Commandments, which contain out duty to man, is, to love our neighbour as our selves *y*, and to do to others what we would have them do to us *z*.

y Mat. 22. 39

z Mat. 7. 12

Q. 123: *Which*

Q. 123 *Which is the fifth Commandment?*

A. the fifth Commandment is, *Honour thy father & thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee* a. a Exod. 20 12

Q. 124. *Who are meant by Father and Mother, in the fifth Commandment?*

A. By Father and Mother, in the fifth Commandment, are meant not only natural parents *b*, but all superiours in age *c*; and gifts *d*, and especially such as by Gods ordinance are over us in place of authority, whether in Family *e*, Church *f*, or Common-wealth *g*.

b Prov. 23. 22, 25 Eph. 6. 1, 2
c 1 Tim. 5. 1, 2
d Gen. 4. 20 21, 22 Gen. 45. 8
e 2 King. 5. 13
f 2 King. 2 12 2 King. 13. 14 Gal. 4. 19
g Isa. 49 23

Q. 125. *Why are superiours styled, Father and Mother?*

A. Superiours are stiled Father and Mother, both to teach them in all duties towards their inferiours, like natural parents, to expresse love and tenderness to them, according to their several relations *h*, and to work inferiours to a greater willingness and chearfulness in performing their duties to their Superiours as to their parents *i*.

h Eph. 6. 4 2 Cor. 12. 14 1 Thes. 2. 7 8. 11 Num. 11. 11, 12
i 1 Cor. 4. 15 1. 15 1 King 1. 13

Q. 126. *What is the general scope of the fifth Commandment?*

A. The general scope of the fifth

Commandment is, the performance of those duties which we mutually owe in our several relations, as Inferiours, Superiours, Equals *k*.

Q. 127. *What is the Honour that Inferiours owe to their Superiours?*

A. The Honour which Inferiours owe to their Superiours is, all due reverence, in heart *l*, word *m*, and behaviour *n*: prayer, and thanksgiving for them *o*, imitation of their vertues and graces *p*: willing obedience to their lawfull commands, and councils *q*, due submission to their corrections *r*, fidelity to *s*, defence *t*, and maintainance of their persons and authority, according to their severall ranks, and the nature of their places *u*: bearing with their infirmities, and covering them in love *w*, that so they may be an honour to them and to their government *x*.

Q. 128. *What are the sins of Inferiours against their Superiours?*

A. The sins of Inferiours against their Superiours, are, all neglect of the duties required toward them *y*, envying at *z*, contempt of *a*, and Rebellion *b*, against their persons *c*, and places *d*, in their lawfull counsels

k Eph. 5. 21 1 Pet. 2. 17 Rom. 12. 10
l Mal. 1. 6. Lev. 19. 3
m Pro. 31. 28
n Pet. 3. 6
o Lev. 19. 32 1 Kings 2. 19 1 Tim. 2. 1, 2
p Heb. 13. 7 Phil. 3. 17
q Eph. 6. 1, 2 5, 6, 7. 1 Pet. 2. 13, 14 Rom. 13. 1, 2 3, 4, 5 Heb. 13. 17 Prov. 4. 3, 4 Prov. 23. 22 Exod. 18. 19 24.
r Heb. 12. 9 1 Pet. 2. 18, 19, 20
s Tit. 2, 9, 10
t 1 Sam. 26. 15, 16 2 Sam. 18. 3 Esth. 6. 2
u Mat. 22. 21 Rom 13. 6, 7 1 Tim. 5, 17, 18. Gal. 6. 6 Gen. 45. 11 Gen. 47. 12
w 1 Pet. 2. 18 Prov. 23. 22 Gen. 9. 23
x Psal. 127 3, 4, 5 Prov. 31. 23
y Mat. 15. 4, 5, 6
z Num. 11. 28 29. a 1 Sam. 8. 7. Isa. 3. 5
b 2 Sam. 15. 1 to 12
c Exod. 21. 15
d 1 Sam. 10. 27

ſels *e*, commands, and corrections *f*: curſing, mocking *g*, and all ſuch refractory, and ſcandalous carriage, as proves a ſhame and diſhonour to them and their government *h*.

e 1 Sam. 2. 25
f Deut. 21. 18, 19, 20, 21
g Prov. 30. 11. 17
h Pro. 19. 26

Q. 129. *What is required of Superiours toward their Inferiours?*

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they ſtand, to love *i*, pray for *k*, and bleſſe their inferiours *l*, to inſtruct *m*, councel, and admoniſh them *n*: countenancing *o*, commending *p*, and rewarding ſuch as do well *q*: diſcountenancing *r*, reproving and chaſtiſing ſuch as do ill *ſ*, protecting *t*, and providing for them all things neceſſary for ſoul *u*, and body *w*: and by grave, wiſe, holy, and exemplary carriage, to procure glory to God *x*, honour to themſelves *y*, and ſo to preſerve that authority which God hath put upon them *z*.

i Col. 3. 19 Tit. 2 4
k 1 Sam. 12 23. Job 1. 5
l Kin. 8 55, 56 Heb. 7. 7 Gen 49 28
m Deut. 6. 6, 7
n Eph. 6 4
o 1 Pet. 3. 7
p 1 Pet. 2. 14. Rom. 13. 3
q Eſth. 6. 3
r Rom. 13 3, 4
ſ Pro. 29. 15 1 Pet. 2. 14.
t Job 29. 12 to 17 Iſa. 1. 10. 17.
u Eph. 6. 4
w 1 Tim. 5. 8
x 1 Tim. 4. 12 Tit 2. 3, 4, 5
y 1 King. 3. 28
z Tit. 2. 15

Q. 130. *What are the ſins of Superiours?*

A. The ſins of Superiourr are, beſide the neglect of the duties required of them *a*, an inordinate ſeeking of themſelves *b*, their own glory *c*, eaſe, profit, or pleaſure *d*, commanding

a Ezek 34. 2, 3, 4.
b Phil. 2 21
c John 5. 44. John 7. 18
d Iſa. 56. 10, 11 Deut. 17. 17

things

things unlawful *e*, or not in the power of Inferiours to perform *f*, counselling *g*, encouraging *h*, or favouring them in that which is evil *i*, dissuading, discouraging or discountenancing them in that which is good *k*; correcting them unduly *l*, careless exposing, or leaving them to wrong, temptation and danger *m*, provoking them to wrath *n*, or any way dishonouring themselves or lessening their authority, by an unjust, indiscreet, rigorous or remisse behaviour *o*.

Q. 131. *What are the duties of equals?*

A. The duties of equals are to regard the dignity and worth of each other *p*, in giving honour to go one before another *q*, and to rejoyce in each others gifts and advancement, as in their own *r*.

Q. 132. *What are the sins of equals?*

A. The sins of equals are, beside the neglect of the duties required *s*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or prosperity one of another *w*, and usurping preheminence one over another *x*.

Q. 133 *What is the Reason annexed to the fifth Commandment, the more to enforce it?*

A. The

e Dan. 3. 4, 5, 6. Acts 4, 17, 18
f Exod. 5. 10, to 18. Mat. 23. 2, 4
g Mat. 14. 8 with Mark 6. 24
h Sam. 13. 28. 1 Sam. 3. 13.
k John 7. 46, 47, 48, 49. Col. 3. 21. Exod. 5. 17
l 1 Pet. 2. 18, 19, 20. Heb. 12. 10. Deut. 25. 3
m Gen. 38. 11, 26. Acts 18. 17
n Eph. 6. 4
o Gen. 9. 21. 1 King. 12. 13, 14, 15, 16. 1 Kings 1. 6. 1 Sam. 2. 29, 30, 31
p 1 Pet. 2. 17. *q* Rom. 12. 10
r Rom. 12. 15, 16. Phil. 2. 3, 4
s Rom. 13. 8. 2 Tim. 3. 3.
t Acts 7. 9. Gal. 5. 26
u Num. 12. 2. Esth. 6. 12, 13
w 3 Joh. v. 9. Luk. 22. 24
x

A. The reason annexed to the fifth Commandment, in these words, [*That thy dayes may be long upon the land which the Lord thy God giveth thee y,*] is an expresse promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandment *z*.

Q. 134. *Which is the sixth Commandment?*

A. The sixth Commandment is, [*Thou shalt not kill a.*]

Q. 135. *What are the duties required in the sixth Commandment?*

A. The duties required in the sixth Commandment are, all careful studies & lawful endeavours to preserve the life of our selves *b*, and others *c*, by resisting all thoughts, and purposes *d*, subduing all passions *e*, and avoiding all occasions *f*, temptations *g*, and practises, which tend to the unjust taking away the life of any *h*, by just defence thereof gainst violence *i*, patient bearing of the hand of God *k*, quietnesse of mind *l*, chearfulnesse of spirit *m*, a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labour *r*, and recreations *s*, by charitable thoughts *t*, love *u*, compassion *w*,

meek-

y Exo 20.12
z Deut. 5.16
1 King. 8. 25
Eph. 6. 2, 3
a Exo. 20. 13
b Eph 5. 28, 29
c 1 Kin. 18. 4
d Jer. 26. 15
16. Acts 23. 12
16, 17, 21, 27
e Eph. 4. 26, 27
f 2 Sam. 2. 22
Deut. 22. 8
g Mat. 4. 6, 7.
Pro. 1. 10,
11. 15, 16
h 1 Sam. 24
12. 1 Sam. 26
9, 10, 11. Gen.
37. 21, 22
i Psal. 82. 4
Pro. 24. 11, 12
1 Sam. 14. 45
k Jam. 5. 7,
8, 9, 10, 11,
Heb. 12. 9
l 1 Thes. 4. 11
1 Pet. 3. 4
Psal. 37. 8, 9
10, 11
m Pro. 17. 22.
n Pro. 25
16, 27
o 1 Tim. 5. 23
p Isa. 38. 21
q Psal. 127. 2
r Eccles. 5. 12
2 Th. 3. 10, 12
Pro. 16. 26
s Ecc. 3. 4 11
1 Sam. 19. 4, 5
1 Sam. 22. 13
t
u Rom. 13. 10
w Luke 10
33, 34, 35

meekneſs, gentleneſſe, kindneſſe *x*, peaceable *y*, mild, and curteous ſpeeches and behaviour *z*, forbearance, readineſſe to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil *a*, comforting and ſuccouring the diſtreſſed, and protecting and defending the innocent *b*.

Q. 136. *What are the ſins forbidden in the ſixth Commandment?*

A. The ſins forbidden in the ſixth Commandment, are, all taking away the life of our ſelves *c*, or of others *d*, except in caſe of publik juſtice *e*, lawfull war *f*, or neceſſary defence *g*; the neglecting or withdrawing the lawfull and neceſſary means of preſervation of life *h*, ſinfull anger *i*, hatred *k*, envy *l*, deſire of revenge *m*, all exceſſive paſſions *n*, diſtracting cares *o*, immoderate uſe of meat, drink *p*, labour *q*, and recreations *r*, provoking words *ſ*, oppreſſion *t*, quarreling *u*, ſtriking, wounding *w*, and whatſoever elſe tends to the deſtruction of the life of any *x*.

Q. 137. *Which is the ſeventh Commandment?*

A. The ſeventh Commandment, is, [*Thou ſhalt not commit adultery y.*]

Q. 138. *What*

x Col. 3. 12 13
y Jam. 3. 17
z 1 Pet. 3. 8, 9, 10, 11 Prov. 15. 1 Jud. 8. 1, 2. 3
a Mat. 5. 24 Eph. 4. 2. 32 Rom. 12. 17 20, 21
b 1 Theſ 5. 14 Job 31. 19. 20 Mat. 25. 35, 36 Prov. 21. 8, 9
c Act 16. 28
d Gen. 9. 6
e Num. 35 31, 33
f Jer. 48. 10 Deut. 20. ch
g Exo. 22. 2, 3
h Mat. 25. 42 43. Jam. 2. 15 16. Ecc. 6. 1. 2
i. Mat. 5. 22
k 1 Joh. 3. 15 Lev. 19 17
l Prov. 14 30
m Rom. 12. 19
n Eph. 4 31
o Matth. 6 31. 34.
p Luk 21 34 Rom. 13. 13
q Ecc. 2. 2 Ecc. 2 22 23
r Iſa. 5. 12.
ſ Prov. 15. 1 Prov. 12. 8
t Ezek. 18. 18 Exod. 1. 14
u Gal. 5. 15 Prov 23 29
w Num. 35 16, 17, 18, 21. *x* Exo. 21. 18 to the end.
y Exod. 20 14.

Q. 138. *What are the duties required in the seventh Commandment?*

A. The duties required in the seventh Commandment, are, Chastity in body, mind, affections *q*, words *a*, and behaviour *b*, and the preservation of it in ourselves and others *c*, watchfulness over the eyes; and all the senses *d*, temperance *e*, keeping of chast company *f*, modesty in apparel *g*, marriage by those that have not the gift of continency *h*: conjugall love *i*, and cohabitation *k*, diligent labour in our callings *l*, shunning all occasions of uncleanness, and resisting temptations thereunto *m*.

Q. 139. *What are the sins forbidden in the seventh Commandment?*

A. The sins forbidden in the seventh Commandment, besides the neglect of the duties required *n*, are, adultery, fornication *o*, rape, incest *p*, sodomy, and all unnaturall lusts *q*, all unclean imaginations, thoughts purposes and affections *r*; all corrupt or filthy communications, or listening thereunto *s*, wanton looks *t*, impudent or light behaviour: immodest apparell *u*, prohibiting of lawfull *w*, and dispensing with unlawfull marriages *x*, allowing, tolerating, keeping of

q 1 Thes. 4. 4
Job 31. 1.
1 Cor. 7. 34
a Col. 4. 6
b 1 Pet. 3. 2
c 1 Cor. 7. 2
35. 36.
d Job 31. 1
e Acts 24.
24. 25.
f Prov. 2. 16
to 20
g 2 Tim. 2. 9
h 1 Cor. 7. 2, 9
i Prov. 5. 19
20
k 1 Pet. 3. 7
l Prov. 31. 10
27. 28
m Prov. 5. 8
Gen. 39. 8
9. 10
n Prov. 5. 7
o Heb. 13. 4
Gal. 5. 19
p 2 Sam. 13. 14
1 Cor. 5. 1
q Rom. 1. 24
26, 27. Lev.
20. 15, 16
r Mat. 5. 28
Mat. 15. 19
Col 3. 5
s Eph. 5. 3, 4
Prov. 7. 5
21, 22
t Isai. 3. 16
2 Pet. 2. 14
u Prov. 7. 10
13
w 1 Tim. 4. 3
x Lev 18. 1
to 21. Mat 6
18. Mal. 2.

ſtews, and reſorting to them *y*, intangling vows of ſingle life *z*, undue delay of marriage *a*, having more wives or husbands then one, at the ſame time *b*, unjuſt divorce *c*, or diſertion *d*, idleneſſe, gluttony, drunkenneſſe *e*, unchaſt company *f*, laſcivious ſongs, books, pictures, dancings, ſtage-playes *g*, and all other provocations to, or acts of uncleanneſſe either in our ſelves or others *h*.

Q. 140. *Which is the eight Commandment?*

A. The eight Commandment is, [*Thou ſhalt not ſteal i.*]

Q. 141. *What are the duties required in the eight Commandment?*

A. The duties required in the eight Commandment, are, truth, faithfulneſs, and juſtice in contracts, & commerce between man and man *k*; rendering to every one his due *l*, reſtitution of goods unlawfully detained from the right owners thereof *m*, giving, and lending freely, according to our abilities, and the neceſſities of others *n*, moderation of our judgements, wills, and affections, concerning worldly goods *o*; a provident care and ſtudy to get *p*, keep, uſe, and diſpoſe thoſe things which are neceſſary

y 1 Kin. 15. 12 2 King. 23. 7 Deut. 23. 17, 18. Lev. 19. 29. Jer. 5. 7 Prov. 7. 24, 25, 26, 27

z Math. 19. 10, 11

a 1 Cor. 7. 7, 8, 9 Gen. 38. 26

b Mal. 2. 14, 15. Mat. 19. 5

c Mal. 2. 16 Mat. 5. 32

d 1 Cor. 7. 12, 13

e Ezek. 16. 49 Prov. 23. 30 31, 33

f Gen. 39. 10 Prov. 5. 8

g Eph. 5. 4 Ezek. 23. 14 15, 16. Iſa. 23. 15, 16, 17 Iſa. 3. 16 Mark 6. 12 Rom. 13. 13 1 Pet. 4. 3

h 2 Kin. 9. 30 with Jer. 4. 30. and Eze. 23. 40

i Exo. 20. 15

k Pſal. 15. 2, 4 Zech. 7. 4, 10 Zech. 8. 16, 17

l Rom. 13. 7

m Lev. 6. 2, 3, 4, 5, with Luke 19. 8

n Luke 6. 30, 35. 1 John 3. 17. Eph. 4. 28 Gal. 6. 10

o 1 Tim. 6. 6, 7, 8, 9 Gal. 6. 9

p 1 Tim. 5. 8

ceſſary and convenient for the ſuſtentation of our nature, and ſutable to our condition *q*, a lawful calling *r*, and diligence in it *ſ*: frugality *t*, avoyding unneceſſary law ſuits *u*, & ſuretyſhip, or other like engagements *w*; and an endeavour by all juſt, and lawful means, to procure, preſerve and further the wealth and outward eſtate of others, as well as our own *x*.

Q. 142. *What are the ſins forbidden in the eight Commandment?*

A. The ſins forbidden in the eight Commandment, beſides the neglect of the duties required *y*, are, theft *z*, robbery *a*, man ſtealing *b*, and receiving any thing that is ſtolen *c*, fraudulent dealing *d*, falſe weights and meaſures *e*, removing land marks *f*, injuſtice and unfaithfulneſſe in contracts between man and man *g*, or in matters of truſt *h*: oppreſſion *i*, extortion *k*, uſury *l*, bribery *m*, vexatious law ſuits *n*, unjuſt incloſures, and depopulations *o*, ingroſſing commodities to enhance the price *p*, unlawful callings *q*, and all other unjuſt or ſinful wayes of taking, or witholding from our neighbour

q Pro. 27. 23 to the end. Eccl. 2. 24 Eccl. 3. 12, 13 r 1 Tim. 6. 17, 18, Iſa. 58. 7 Mat. 11. 8 s 2 Cor. 7. 20 Gen. 2. 15 Gen. 3. 19 t Eph. 4. 28 Prov. 10. 4 u 1 John 6. 12 Pro. 21. 20 x 1 Cor. 6. 1 to 9 w Prov. 6. 1 to 6 Prov. 11. 15 x Lev. 25. 35 Deut 22. 1, 2 3, 4. Exo. 23 4, 5. Gen. 47 14. 20 Phil. 2. 4 Mat. 22. 39 y Jam. 2. 15, 16 1 John 3. 17 z Eph. 4. 28 a Pſal. 62. 10 b 1 Tim. 1. 10 c Pro. 29. 24 Pſal. 50. 18 d 1 Theſ. 4. 6 e Prov. 11. 1 Prov. 20. 10 f Deut. 19. 4 Prov. 23. 10 g Amos 8. 5 Pſal. 37. 21 h Luke 16 10, 11, 12 i Ezek. 22. 29 Lev. 25. 17 k Mat. 23. 25 Ezek. 22. 12 l Pſal. 15. 5 m Job 15. 34

n 1 Cor. 6. 6, 7, 8. Pro. 3. 29, 30. o Iſa. 5. 8. Mic. 2. 2. p Prov. 11. 26. q Acts 19. 19, 24, 25

what

what belongs to him, or of inriching our ſelves *r*, covetouſneſſe *ſ*, inordinate prizing and affecting worldly goods *t*, diſtruſtfull and diſtracting cares and ſtudies in getting, keeping, and uſing them *u*, envying at the proſperity of others *w*, as likewiſe idleneſſe *x*, prodigality, waſtfull gaming, and all other wayes whereby we do unduly prejudice our own outward eſtate *y*, and defrauding our ſelves of the due uſe and comfort of that eſtate which God hath given us *z*.

r Job 20. 19 James 5. 4 Prov. 21 6
ſ Luke 12. 15 1 Tim. 6. 5 Col. 3. 2
t Prov. 23. 5 Pſal. 62. 10 Mat. 6. 25 31. 34 Eccl. 5. 12
u Pſal. 73. 3 Pſal. 37. 1. 7 2 Theſ. 3 11 Prov. 18. 9
w Prov. 24. 17 Prov. 23 20, 21 Prov. 28. 19
x Eccl. 4. 8 Eccl 6. 2 1 Tim. 5. 8
y Exo. 20. 16

Q. 143. *Which is the ninth Commandment?*

A. The ninth Commandment is, [*Thou ſhalt not bear falſe witneſſe againſt thy neighbour* a.]

Q. 144. *What are the duties required in the ninth Commandment?*

A. The duties required in the ninth Commandment are, the preſerving and promoting of truth between man and man *b*, and the good name of our neighbour as well as our own *c*: appearing, and ſtanding for *d*, and from the heart *e*, ſincerely *f*, freely *g*, clearly *h*, and fully *i*, ſpeaking the truth, and only the truth in matters of judgment and juſtice *k*, and in all other things whatſoever *l*, a charitable eſteem

b Zech. 8. 16
c 3 Joh. v. 12
d Pro. 31. 8 9
e Pſal. 15. 2
f 2 Chr. 19 9
g 1 Sam. 19 4, 5.
h Joſh. 7. 19
i 2 Sam. 14 18. 19, 20
k Lev. 19 15 Pro. 14. 5. 25
l 2 Cor. 1. 17, 18 Eph. 4, 25.

esteem of our neighbours *m*; loving, desiring, and rejoycing in their good name *n*, sorrowing for *o*, and covering of their infirmities *p*, freely acknowledging their gifts and graces *q*, defending their innocency *r*, a ready receiving of a good report *s*, and unwillingnesse to admit of an evill report concerning them *t*, discouraging tale-bearers *u*, flatterers *w*, and slanderers *x*, love and care of our own good name, and defending it when need requireth *y*, keeping of lawfull promises *z*, studying and practising of whatsoever things are true, honest, lovely, and of good report *a*.

m Heb. 6. 9
1 Cor. 13. 7
n Rom. 1. 8
2 John v. 4
3 Joh. v. 3, 4
o 2 Cor. 2. 4
2 Cor. 12. 21
p Prov. 17. 9
1 Pet. 4. 8
q 1 Cor. 1. 4. 5. 7
2 Tim. 1 4, 5
r 1 Sam. 12. 14
s 1 Cor. 13. 6, 7
t Psal. 15. 3
u Pro. 25. 23
w Prov. 26 24, 25.
x Psal. 101. 5
y Pro. 22. 1
John 8. 49
z Psal. 15. 4
a Phil. 4. 8

Q. 145. *What are the sins forbidden in the ninth Commandment?*

A. The sins forbidden in the ninth Commandment are, all prejudicing the truth and the good name of our neighbours as well as our own *b*, especially in publick judicature *c*, giving false evidence *d*, suborning false witnesses *e*, wittingly appearing & pleading for an evil cause, outfacing and overbearing the truth *f*, passing unjust sentence *g*, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work

b 1 Sam. 17. 28
2 Sam. 16. 3
2 Sam. 1. 9
10. 15. 16
c Lev. 19. 15
Hab. 1. 4
d Prov. 19. 5
Pro. 6. 16, 19
e Acts 6. 13
f Jer. 9. 3, 5
Acts 24. 2, 5
Psal. 12. 3, 4
Psal. 52. 1, 2 3, 4
g Pro. 17 15
1 Kings 21. 9 to 14.

work of the wicked *b*, forgery *i*, concealing the truth, undue silence in a just cause *k*, and holding our peace when iniquity calleth for either a reproof from our selves *l*, or complaint to others *m*, speaking the truth unseasonably *n*, or maliciously to a wrong end *o*, or perverting it to a wrong meaning *p*, or in doubtful and equivocal expressions to the prejudice of truth or justice *q*, speaking untruth *r*, lying *s*, slandering *t*, backbiting *u*, detracting *w*, tale-bearing *x*, whispering *y*, scoffing *z*, reviling *a*, rash *b*, harsh *c*, and partial censuring *d*, misconstruing intentions, words & actions *e*, flattering *f*, vain glorious boasting *g*, thinking or speaking too highly or too meanly of our selves or others *h*, denying the gifts and graces of God *i*, aggravating smaller faults *k*, hiding, excusing, or extenuating of sins when called to a free confession, unnecessary discovering of infirmities *m*, raising false rumours *n*, receiving & countenancing evil reports *o*, and stopping our ears against just de-

h Isa. 5. 23
i Psal. 119. 69 Luke 19. 8 Luke 16. 5, 6, 7
k Lev. 5. 1 Deut. 13. 8 Acts 5. 3. 8, 9 2 Tim. 4, 16
l 1 Kings 1. 6 Lev. 19. 17
m Isa. 59. 4
n Pro. 19. 11
o 1 Sam. 12 9, 10. with Psal. 52. 1, 2 3, 4
p Psal. 56. 6 John 2. 19 with Mat. 26. 60. 61
q Gen. 3 5. Gen. 26. 7. 9
r Isa. 59. 3
s Lev. 19. 11 Col. 3. 9
t Psal. 50. 20
u Psal. 15. 3
w Jam. 4 11 Jer. 38. 4
x Lev. 19. 16
y Rom. 1. 29 30
z Gen. 21. 9. with Gal. 4 29
a 1 Cor. 6. 10
b Mat. 7. 1
c Acts 28. 4
d Gen. 38. 24 Rom. 2. 1
e Neh. 6. 6, 7, 8 Rom. 3. 8 Psal. 69. 10
f Psal. 12. 2, 3.
g 2 Tim. 3. 2.
h Luke 18. 9. 11. Rom. 12. 16. 1 Cor. 4. 6. Acts 12. 22. Exod. 4 10, 11, 12, 13, 14. Job. 27. 5, 6. Job 4. 6.
i Mat. 7. 3, 4 5.
k Prov. 28. 13. Prov. 30. 20. Gen. 3. 12, 13. Jer. 2. 35. 2 Kings 5. 25. Gen. 4. 9.
l Prov. 25. 9, 10.
m Gen. 9. 22. Prov.
n Exod. 23. 1.
o Prov. 29. 12.

fence

fence *p*, evil ſuſpicion *q*, envying or grieving at the deſerved credit of any *r*, endeavouring or deſiring to impair it *ſ*, rejoycing in their diſgrace and infamy *t*, ſcornful contempt *u*, fond admiration *w*, breach of lawful promiſes *x*, neglecting ſuch things as are of good report *y*, & practiſing or not avoiding our ſelves, or not hindering, what we can in others ſuch things as procure an ill name *z*.

p Acts 7.56, 57. Job 31. 13, 14
q 1 Cor. 13.5 1 Tim. 6.4
r Num. 11.29 Mat. 21.15
ſ Ezra. 4. 11, 13
t Jer. 48.27
u Pſal. 35.15 16.21. Mat. 27.28, 29
w Jude v. 16. Acts 12. 22
x Rom. 1.31 2 Tim. 3.3
y 1 Sam. 2.24
z 2 Sam. 13. 12, 13 Prov. 5. 8, 9 Prov. 6. 33

Q. 146. *Which is the tenth Commandment?*

A. The tenth Commandment is, [*Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man ſervant, nor his maid ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbours*a.]

a Exod. 20 17

Q. 147. *What are the duties required in the tenth Commandment?*

A. The duties required in the tenth Commandment, are, ſuch a full contentment with our own condition *b*, and ſuch a charitable frame of the whole ſoul toward our neighbour, as that all our inward motions and affections touching him tend unto, and further all that good which is his *c*.

b Heb. 13. 5 1 Tim. 6.6
c Job 31, 29 Rom. 12.15 Pſ. 122.7, 8, 9 1 Tim. 1.5 Eſth. 10.3 1 Cor. 13 4, 5. 6, 7

Q. 148. *What are the ſins forbidden in the tenth Commandment?*

A. The

A. The sins forbidden in the tenth Commandment, are, discontentment with our own estate *d*, envying *e*, and grieving at the good of our neighbours *f*, together with all inordinate motions and affections to any thing that is his *g*.

d 1 Kin. 21. 4 Esth. 5. 13 1 Cor. 10. 10
e Gal. 5. 26 Jam. 3. 14. 16
f Psal. 112. 9 10 Neh. 2. 10
g Rom. 7. 7, 8 Rom. 13. 9 Col. 3. 5 Deut. 5. 21

Q. 149. *Is any man able perfectly to keep the Commandments of God?*

A. No man is able either of himself *h*, or by any grace received in this life perfectly to keep the Commandments of God *i*, but doth daily break them in thought *k*, word, and deed *l*.

h Jam. 3. 2 John 15. 5 Rom. 8. 3
i Eccl. 7. 20 Joh. 1. 8. 10 Gal. 5. 17 Rom. 7. 18 19
k Gen. 6. 5 Gen. 8. 21
l Rom. 3. 9 to 21. Jam. 3. 2, to 13.

Q. 150. *Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?*

A. All transgressions of the Law of God are not equally hainous: but some sins in themselves, and by reason of severall aggravations, are more hainous in the sight of God then others *m*?

m John 19 11 Ezek. 8. 6 13 15 1 Joh. 16 Psal. 78. 17 32 56

Q. 151. *What are those aggravations which make some sins more hainous then others?*

A. Sins receive their aggravations, from the persons offending *n*, if they be of riper age *o*, greater experience, or grace *p*, eminent for profession *q*, gifts

n Jer 2. 8
o Job 12 7. 9 Eccles. 4. 13
p 1 Kings 11 4. 9
q 2 Sam. 12 14 2 Cor. 5. 1 2.

gifts *r*, place *s*, office *t*, guides to others *u*, and whose example is likely to be followed by others *w*.

From the parties offended *x*, if immediately against God *y*, his attributes *z*, and worship *a*, against Christ, and his grace *b*, the holy Spirit *c*, his witnesse *d*, and workings *e*; against superiours, men of eminency *f*, and such as we stand especially related & engaged unto *g*, against any of the saints *h*, particularly weak brethren *i*, the souls of them or any other *k*, and the common good of all or many *l*.

From the nature and quality of the offence *m*, if it be against the express letter of the Law *n*, break many Commandments, contain in it many sins *o*, if not only conceived in the heart, but breaks forth in words and actions *p*, scandalize others *q*, and admit of no reparation *r*, if against means *s*, mercies *t*, judgements *u*, light of nature *w*, conviction of conscience *x*, publick or private admonition *y*, censures of the Church *z*, civil punishments *a*, and our own pray-

r 1 Jam. 4, 17 Luke 12. 47 48
s Jer. 5. 4, 5 2 Sam. 12. 7 8, 9 Ezek. 8. 11, 12
u Rom. 2. 17 to 25.
w Gal. 2. 11, 12, 13, 14
x Mat. 2. 38, 39.
y 1 Sam. 2. 25 Acts 5. 4 Psal. 51. 4
z Rom. 2. 4
a Mal. 1. 8. 14
b Heb. 2. 2, 3 Heb. 12. 25
c Heb. 10. 29 Mat. 12. 31 32
d Eph. 4. 30
e Heb. 6. 4, 5
f Jude v 8 Num. 12. 8, 9 Isai 3 5
g Pro. 30. 17
h 1 Cor. 12. 15 Psal. 55. 12, 13, 14, 15.
i Zeph. 2. 8 10, 11 Mat. 18 6 1 Cor. 6. 8 Rev. 7. 6
k 1 Cor. 8. 11, 12 Rom 14 13, 15 21. Ezek. 13 9.
l 1 Cor 8. 12 Rev 18. 13 Mat 23. 15

l 1 Thes 2. 15, 16. Josh. 22 20 *m* Prov. 6. 30 to the end. *n* Ezra. 9 10, 11, 12. 1 Kin. 11. 9. 10. 9 Col. 3. 5 1 Tim 6 10. Pro. 5. 8, 9, 10 &c. 2. Pro. 6. 32, 33. Josh. 7. 21. *p* Jam. 1. 14. 15. Mat. 5 22. Mic 2 1. *q* Mat. 18. 7. Rom. 2. 23, 24. *r* Deut. 22. 22. with v 28, 29 Pro 6. 32 to 35. *s* Mat. 11. 21, to 24. John 15 22. *t* Isai 1. 3 Deut 32. 6. *u* Amos 4 8. to 11 Jer. 5. 3 *w* Rom 1. 16, 17. *x* Rom 1. 24. Dan. 5. 22 Tit 3. 10 11. *y* Pro. 29. 1. *z* Tit 3. 10. Mat. 18. 17. *a* Pro. 27 22. Prov. 23. 25.

ers

ers, purposes, promises *b*, vows *c*, covenants *d*, and engagements to God or mene, if done deliberately *f*, wilfully *g* presumptuosly *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with delight *o*, continuance *p*, or relapsing after repentance *q*.

From circumstances of time *r*, and place *s*; if on the Lords day *t*, or other times of divine worship *u*, or immediatly before *w*, or after these *x*, or other helps to prevent or remedy such miscarriages *y*, if in publick, or in the presence of others who are thereby likely to be provoked or defiled *z*.

Q. 152. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the soveraignty *a*, goodness *b*, & holiness of God *c*, and against his righteous Law *d*: deserveth his wrath and curse *e*, both in this life *f*, and that which is to come *g*, and cannot be expiated but by the bloud of Christ *h*.

Q. 153. *What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?*

6 Psal. 78. 34 35, 36, 37 Jer. 2. 20 Jer 42. 5, 6. 20. 21 c Eccl. 5. 4 5, 6. Prov. 20. 25 d Lev. 26. 25 e Prov. 2. 17 Ezek. 17, 18, 19 f Psal. 36 4 g Jer. 6. 16 h Num. 15. 30 Exod. 21. 14 i Jer. 3. 3 Prov. 7. 13 k Psal. 52. 1 l 3 John v. 10 m Num. 14. 22 n Zech. 7. 11, 12 o Prov. 2. 14 p Isa. 57. 17 q Jer 34. 8, 9 10 11 2 Pet 2. 20, 21, 22 r 2 Kin. 5. 26 s Jer. 7. 10 Isai 26. 10 t Ezek. 23 37, 38, 39 u Isai. 58. 3, 4, 5 Num. 25. 6, 7 w 1 Cor. 11. 20 21 x Jer 7 8, 9, 10. Prov. 7. 14, 15. Joh 13 27. 30 y Ezra. 9 13 14 z 2 Sam. 16. 22. 1 Sam 2 22, 23 24. a Jam. 2. 10, 11. b Exod. 20. 1 2. c Hab. 1. 13. Lev. 10 3 Lev. 11. 44, 45. d 1 John 3. 4. Rom. 7 12. e Eph. 5. 6. Gal. 3. 10 f Lam. 3. 39. Deut. 28. 15, 16 the end. g Mat. 25. 41. h Heb. 9. 22. 1 Pet. 1 18, 19.

A. That

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ *i*, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation *k*.

i Acts 20.21 Mat.3.7,8 Luk.13.3.5 Acts 16. 30 31 Joh.3.16.18

k Prov.2.1 to 6 Prov.8.28 to the end.

Q. 154. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means whereby Christ communicateth to his Church the benefits of his mediation, are, all his ordinances, especially the Word, Sacraments, and Prayer: all which are made effectual to the elect for their salvation *l*.

l Mat.28.19 20. Acts 2 41.46.47

Q. 155. *How is the Word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightning *m*, convincing and humbling sinners *n*, of driving them out of themselves, and drawing them unto Christ *o*, of conforming them to his Image *p*, & subduing them to his will *q*, of strengthning them against temptations and corruptions *r*, of

m Neh.8.8 Acts 26.18 Psal.19.8

n 1 Cor.14 24,25. 2 Chr.34.18 19,25,27,28

o Acts 2. 37 41. Acts 8 27,to 39

p 2 Cor.3. 18

q 2 Cor. 10 4,5,6 Rom.6.17

r Mat.4.4 7,10 Eph.6.16,17 Psal.19. 11 1 Cor. 10.13

building them up in grace *s*, and eſtabliſhing their hearts in holineſs and comfort through faith unto ſalvation *t*.

s Act.20.32 2 Tim.3.15 16,17 2Rom.16.25 1 Theſ. 3.2 10,11,13 Rom. 15.4 Rom.10.13 14,15,16,17 Rom.1.16

t Deut.31.9 11,12,13 Neh. 8.2,3 Ne.9.3,4,5 *w* Deut. 17 19.Rev.1.3 John 5. 39 Iſa.34. 16 *x* Deut.6.6 7,8,9. Gen. 18 17 19. Pſal. 78.5,6,7 *y* 1Cor.14.6 9. 11,12,15 16,24.27,28 *z* Pſal.119.10 Neh.8.3. to 10 Exod. 24.7 2.Ch.34.27 Iſai.66.2 *a* 2Pet.1.19 20,21 *b* Luk.24.45 2 Cor. 3.13 14,15.16 *c* Deut. 17 19,20 *d* Act.17.11 *e* Act. 8. 30 34.Luke 10 26.27, 28 *f* Pſal.1.2 Pſal.119.97 *g* 2Chr.34.21 *h* Prov. 3.5 Deut.32.3 *i* Prov.2.1 to 7 Pſal. 119.18 Neh.8.6,8

Q. 156. *Is the word of God to be read by all?*

A. Although all are not to be permitted to read the Word publickly to the Congregation *u*, yet all ſorts of people are bound to read it apart by themſelves *w*, and with their families *x*, to which end the holy Scriptures are to be tranſlated out of the Original into vulgar languages *y*.

Q. 157. *How is the word of God to be read?*

A. The holy Scriptures are to be read, with an high & reverent eſteem of them *z*, with a firm perſwaſion that they are the very Word of God *a*, and that he only can enable us to underſtand them *b*, with deſire to know, believe and obey the will of God revealed in them *c*, with diligence *d*, and attention to the matter, and ſcope of them *e*, with meditation *f*, application *g*, ſelf denial *h*, and prayer *i*.

Q. 158. *By whom is the word of God to be Preached?*

A. The word of God is to be preached only by ſuch as are ſufficient-

ly gifted *k*, and alſo duly approved and called to that office *l*.

Q. 159. *How is the word of God to be Preached by thoſe that are called thereunto?*

A. They that are called to labour in the miniſtry of the word, are to preach ſound doctrine *m*, diligently *n*, in ſeaſon, and out of ſeaſon *o*, plainly *p*, not in the enticing words of mans wiſdom, but in demonſtration of the Spirit and power *q*, faithfully *r*, making known the whole counſel of God *ſ*, wiſely *t*, applying themſelves to the neceſſities and capacities of the hearers *u*, zealouſly *w*, with fervent love to God *x*, and the ſouls of his people *y*, ſincerely *z*, aiming at his glory *a*, and their converſion *b*, edification *c*, and ſalvation *d*.

Q. 160. *What is required of thoſe that hear the word preached?*

A. It is required of thoſe that hear the word preached, that they attend upon it with diligence *e*, preparation *f*, and prayer *g*, examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love *k*, meekneſſe *l*, and readineſs of minde *m*, as the

k 1 Tim. 3. 2 6. Eph. 4. 8 9, 10, 11 Hoſ. 4. 6 Mal. 2. 7 2 Cor. 3. 6

l Jer. 14. 15 Rom. 10 15 Heb. 5. 4 1 Cor. 12. 28 29 1 Tim. 3. 10

m 1 Tim. 4. 14 2 Tim. 5. 22 Tit. 2. 1. 8

n Act. 18 25 *o* 2 Tim. 4. 2

p 1 Cor. 14. 19

q 1 Cor. 2. 4

r Jer. 23 28 1 Cor. 4. 1. 2

ſ Act. 20. 27

t Col. 1. 28 2 Tim. 2. 15

u 1 Cor. 3. 2 Heb. 5. 12 13, 14 Luke 12. 42

w Act. 18. 25

x 2 Cor. 5 13, 14 Phil. 1. 15 16, 17

y Col. 4. 12 2 Cor. 12. 15

z 2 Cor. 2. 17 2 Cor. 4. 2

a 1 Theſ. 2. 4 5, 6 John 7 18

b 1 Cor. 9. 19 20, 21, 22

c 2 Cor. 12. 19 Eph. 4. 12

d 1 Tim. 4. 16 Acts 16. 16 17, 18

e Prov. 8. 34

f 1 Pet. 2. 1, 2, Luke 8. 18. *g* Pſal. 119. 18. Eph. 6. 18, 19. *h* Heb. 4. 2, *k* 2 Theſ. 2. 10. *l* James 1. 21, *m* Acts 17. 11.

b Act. 17. 11

Word of God *n*, meditate *o*, and confer of it *p*, hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*.

n 1 The. 2. 13
o Luk. 9. 44 Heb. 2. 1.
p Luk. 24. 14 Deut. 6. 6, 7
q Prov. 2. 1 Psal. 119. 11
r Luk. 8. 15 James 1. 25

Q. 161. *How do the Sacraments become effectual means of Salvation?*

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred, but only by the working of the holy Ghost, and the blessing of Christ by whom they are instituted *s*.

s 1 Pet. 3. 21 Acts 8. 13 with v. 23 1 Cor. 3. 6, 7 1 Cor. 12. 13

Q. 162. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ in his Church *t*, to signifie, seal, and exhibit *u*, unto those that are within the Covenant of Grace *w*, the benefits of his mediation *x*, to strengthen, and increase their faith, and all other graces *y*, to obliege them to obedience *z*, to testifie and cherish their love and communion one with another *a*, and to distinguish them from those that are without *b*.

t 2 Gen. 17. 7 10 Exod. 12 chapter. Mat 28. 19 Mat. 26, 26, 27, 28
u Rom. 4. 11. 1 Cor. 11 24, 25
w Rom. 15. 8 Exod. 12. 48
x Acts 2. 38 1 Cor. 10. 16
y Rom. 4. 11 Gal. 3. 27
z Rom. 6. 3, 4 1 Cor. 10. 21
a Eph. 4. 2 3, 4, 5 1 Cor. 12. 13
b Eph. 2. 11 12 Gen. 34. 14

Q. 163. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two; the one, an outward and sensible

ſible ſign, uſed according to Chriſts own appointment; the other an inward and ſpiritual grace, thereby ſignified *c*.

c Mat. 3.11 i Pet. 3.21 Rom. 2.28 29

Q. 164. *How many Sacraments hath Chriſt inſtituted in his Church under the New Teſtament?*

A. Under the New Teſtament Chriſt hath inſtituted in his Church only two Sacraments, Baptiſm, and the Lords Supper *d*.

d Mat. 28. 19 i Cor. 11. 20 23. Mat. 9 26, 27, 28

Q. 165. *What is Baptiſm?*

A. Baptiſm is a Sacrament of the New Teſtament, wherein Chriſt hath ordained the waſhing with water, in the Name of the Father, and of the Son, and of the holy Ghoſt *e*, to be a ſign and ſeal of ingrafting into himſelf *f*, of remiſſion of ſins by his blood *g*, and regeneration by his Spirit *h*, of Adoption *i*, and reſurrection unto everlaſting life *k*: and whereby the parties baptized are ſolemnly admitted into the viſible Church *l*, and enter into an open and profeſſed ingagement to be wholly and only the Lords *m*.

e Mat. 28 19

f Gal. 3.2 g Mark 1.4 Rev. 1.5 h Tit. 3.5 Eph. 5.26 i Gal. 3.26 27 k 1 Cor. 15 29 Rom. 6.5 l 1 Cor. 12. 13

m Rom. 6. 4

Q. 166. *Unto whom is Baptiſm to be adminiſtred?*

A. Baptiſm is not to be adminiſtred to any that are out of the viſible

Church, and so strangers from the Covenant of promise, till they profesſe their faith in Christ, and obedience to him *n*: but infants descending from parents, either both, or but one of them, profesſing faith in Christ, and obedience to him, are in that respect, within the Covenant, and to be baptized *o*.

n Acts 8.36 37 Acts 2.38

o Gen.17.7 & with Ga. 3.5.14. and Col. 2.11.12 and Acts 2 38,39. and Rom.4.11 12. 1 Cor.7 14. Mat.28 19. Luke 18 15,16 Rom. 11. 16

Q. 167. *How is our Baptism to be improved by us?*

A. The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others *p*, by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges and benefits conferred and sealed thereby, and our solemn vow made therein *q*, by being humbled for our sinful defilements, our falling short of, and walking contrary to the grace of Baptism and our ingagements *r*, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament *s*, by drawing strength from the death and resurrection of

p Col. 2.11 12. Rom. 6 v.6,11

q Rom. 6. 3 6,5

r 1 Cor. 1.11 12,13 Rom. 6.2.3

s Rom.4.11 12 1 Pet.3.21

Christ

Christ into whom we are baptized, for the mortifying of sin, and quickning of grace *t*, and by endeavouring to live by faith *u*, to have our conversation in holiness and righteousness *w*, as those that have therein given up their names to Christ *x*, and to walk in brotherly love as being baptized by the same spirit into one body *y*.

t Rom. 6. 3, 4. c
u Gal. 3. 25 27
w Rom. 6 2.
x Act. 2. 38
y 1 Cor. 12. 13

Q. 168. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testament *z*, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace *a*, have their union and communion with him confirmed *b*, testifie and renew their thankfulnesse *c*, and ingagement to God *d*, and their mutual love, and fellowship each with other, as members of the same mystical body *e*.

z Luk. 22. 20
a Mat. 26. 26 27, 28 1 Cor. 11. 23 24, 25, 26
b 1 Cor. 10 15
c 1 Cor. 11 24, 25, 26
d 1 Cor. 10 14, 15, 16 21
e 1 Cor. 10 17

Q. 169. *How hath Christ appointed bread & wine to be given & received in the Sacrament of the Lords Supper?*

A. Christ hath appointed the Ministers of his Word, in the administra-

tion of the Sacrament of the Lords Supper, to ſet apart the Bread & Wine from common uſe, by the word of inſtitution, thankſgiving, and prayer, to take and break the Bread, and to give both the Bread, and the Wine to the Communicants, who are, by the ſame appointment, to take, & eat the Bread, and to drink the Wine, in thankful remembrance that the body of Chriſt was broken and given, and his blood ſhed for them *f*.

f 1 Cor. 11 23, 24 Mat. 26. 26 27, 28 Mark 14. 22 23, 24 Luke 22, 19 20

Q. 170 *How do they that worthily communicat in the Lords Supper feed upon the body and blood of Chriſt therein?*

A. As the body and blood of Chriſt are not corporally or carnally preſent in, with, or under the Bread and Wine in the Lords Supper *g*, and yet are ſpiritually preſent to the faith of the receiver, no leſſe truly and really then the elements themſelves are to their outward ſenſes *h*, ſo they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Chriſt, not after a corporal, or carnal, but in a ſpiritual manner, yet truly & really *i*, while by faith they receive and apply unto themſelves Chriſt crucified, and all the benefits of his death *k*.

g Acts 3. 21

h Mat. 26 26, 28

i 1 Cor. 11. 24 25, 26, 27 28, 29

k 1 Cor. 10 16

Q. 171.

Q. 171. *How are they that receive the Sacrament of the Lords Supper to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lords Supper, are, before they come to prepare themselves thereunto, by examining themselves *l*, of their being in Christ *m*, of their sins and wants *n*, of the truth and measure of their knowledge *o*, faith *p*, repentance *q*, love to God and the brethren *r*, charity to all men *s*, forgiving those that have done them wrong *t*; of their desires after Christ *u*, and of their new obedience *w*, and by renewing the exercise of these graces *x*, by serious meditation *y*, and fervent prayer *z*.

Q. 172. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof *a*, and in Gods account, hath it, if he be duely affected with the apprehension of the want of it *b*, and unfai-

l 1 Cor. ii. 18
m 2 Cor. 13. 5
n 1 Cor. 5. 7 with Exod. 12. 15
o 1 Cor. ii. 2
p 2 Cor. 13. 5 Mat. 26. 28
q Zech. 12. 10 1 Cor. ii. 31
r 1 Cor. 10 16, 17 Act. 2. 46. 47
s 1 Cor. 5. 8 1 Cor. ii. 18 20
t Mat. 5. 23 24
u Isa. 55. 1 John 7. 37
w 1 Cor. 5 7, 8
x 1 Cor. 11 25. 26. 28 Heb. 10. 21 22, 24 Psal. 26. 6
y 1 Cor. 11 24, 25
z 2 Chr. 30 18, 19 Mat. 26. 26
a Isa. 50. 10 1 John 5. 13 Psal. 88 throughout Psal. 77. 1 to 11 Jonah 2. 4. 7
b Isa. 54. 7. 8 9. 10 Mat. 5. 3. 4 Psal. 31 22 Psal. 73. 13 22, 23

nedly desires to be found in Christ *c*, and to depart from iniquity *d*: in which case (because promises are made, and this Sacrament is appointed, for the relief even of weak and doubting Christians *e*) he is to bewail his unbelief *f*, and labour to have his doubts resolved *g*, and so doing he may and ought to come to the Lords Supper, that he may be further strengthened *h*.

c Phil. 3. 8 9 Psal. 10. 17 Psal. 43. 1, 2 5. 11.
d 2 Tim. 2. 19 Isa. 50. 10 Psal. 66. 18 19, 20.
e Isa. 40. 11 29, 31 Mat. 11. 28 Mat. 12. 20 Mat. 26. 28
f Mark 9. 24
g Acts 2. 37 Acts 16. 30
h Rom. 4. 11 1 Cor. 11. 28

Q. 173. *May any who profesſe the faith, and desire to come to the Lords Supper, be kept from it?*

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church *i*, until they receive instruction, and manifest their reformation *k*.

i 1 Cor. 11. 27 to the end. with Matth. 7. 6. and 1 Cor. 5. ch. and Jude v. 23. and 1 Tim. 5. 22
k 2 Cor. 2. 7

Q. 174. *What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that, during the time of the administration of it, with all holy re-

verence

verence and attention they wait upon God in that Ordinance *l*, diligently obſerve the Sacramental Elements and actions *m*, heedfully diſcern the Lords Body *n*, and affectionatly meditate on his death and ſufferings *o*, and thereby ſtir up themſelves to a vigorous exerciſe of their graces *p*, in judging themſelves *q*, and ſorrowing for ſin *r*, in earneſt hungring and thirſting after Chriſt *ſ*, feeding on him by faith *t*, receiving of his fulneſſe *u*, truſting in his merits *w*, rejoycing in his love *x*, giving thanks for his grace *y*, in renewing of their Covenant with God *z*, and love to all the Saints *a*.

l Lev. 10. 3 Heb. 12. 28 Pſal. 5. 7. 1 Cor. 11. 17 26, 27
m Exo. 24. 8 with Matth 26, 28
n 1 Cor. 11. 29
o Luk. 22. 19
p 1 Cor. 11. 26 1 Cor. 10. 3 4, 5, 11. 14
q 1 Cor. 11. 31
r Zec. 12. 10
ſ Rev. 22. 17
t John 6. 35
u John 1. 16
w Phil. 3. 9
x Pſa. 63. 4, 5
y 2 Cor. 30. 21
z Pſal. 22. 26 *z* Jer. 50. 5 Pſa. 50. 5
a Acts 2. 42

Q. 175. *What is the duty of Chriſtians after they have received the Sacrament of the Lords Supper?*

A. The duty of Chriſtians after they have received the Sacrament of the Lords Supper, is ſeriouſly to conſider how they have behaved themſelves therein, and with what ſucceſſe *b*; if they find quickning and comfort, to bleſſe God for it *c*, beg the continuance of it *d*, watch againſt relapſes *e*, fulfil their vows *f*, and incourage themſelves to a frequent attendance

b Pſal. 28. 7 Pſal. 85. 8 1 Cor. 11. 17 31
c 2 Chr. 30. 21 22, 23. 25, 26 Acts 2. 42 46, 47
d Pſal. 36. 10 Cant. 3. 4
e 1 Cor. 15. 18
f 1 Cor. 10. 3 4, 5, 11
f Pſal. 50. 14

on

on that ordinance *g*, but if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament *h*, in both which if they can approve themselvs to God and their own consciences, they are to wait for the fruit of it in due time *i*, but if they see they have failed in either, they are to be humbled *k*, and to attend upon it afterward with more care and diligence *l*.

g 1 Cor. 11. 25, 26. Acts 2. 42, 46

h Can. 5. 1. 2, 3, 4, 5, 6

i Ps. 123. 1, 2. Psal. 42. 5, 8. Ps. 43. 3, 4, 5

k 2 Cor. 30. 18, 19. Isa. 3. 16. 18

l 2 Cor. 7. 11. 1 Cor. 15. 2. 13, 14

Q. 176. *Wherein do the Sacraments of Baptism and the Lords Supper agree?*

A. The Sacraments of Baptism and the Lords Supper agree, in that the author of both is God *m*, the spiritual part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel and by none other *p*, and to be continued in the Church of Christ until his second coming *q*.

m Mat. 28. 19. 1 Cor. 11. 23

n Rom. 6. 3, 4. 1 Cor. 10. 16

o Rom. 4. 11 with Col. 2. 11, 12. Mat. 26, 27, 28

p John 1. 33. Mat. 28. 19

q 1 Cor. 11. 23. 1 Cor. 4. 1. Heb. 5. 4. Mat. 2. 19. 1 Cor. 11. 26

Q. 177. *Wherein do the Sacraments of Baptism & the Lords Supper differ?*

A. The Sacraments of Baptism and the Lords Supper differ, in that Baptism is to be administred but once with water, to be a sign & seal of our regeneration and ingrafting into Christ *r*, and that even to infants *s*; whereas

r Mat. 3. 11. Titus 3. 5. Gal. 3. 27

s Gen. 17. 7. 9. Act. 2. 38. 39. 1 Cor. 7. 14

whereas the Lords Supper is to be adminiſtred often, in the Elements of bread and wine, to repreſent and exhibite Chriſt as ſpiritual nouriſhment to the ſoul *t*, and to confirm our continuance and growth in him *u*, and that only to ſuch as are of years and abilitie to examine themſelves *w*.

t 1 Cor. 11. 23,24,25, 26
u 1 Cor. 10. 16
w 1 Cor. 11. 28,29

Q. 178. *What is prayer?*

A. Prayer is an offering up of our deſires unto God *x*, in the Name of Chriſt *y*, by the help of his ſpirit *z*, with confeſſion of our ſins *a*, and thankful acknowledgment of his mercies *b*.

x Pſal. 62. 8
y John 16. 23
z Rom. 8. 26
a Pſal. 32. 5,6 Dan. 9. 4
b Phil. 4. 6

Q. 179. *Are we to pray unto God only?*

A. God only being able to ſearch the hearts *c*, hear the requeſts *d*, pardon the ſinse, and fulfil the deſires of all *f*, and only to be beleeved in *g*, and worſhipped with religious worſhip *h*, prayer which is a ſpecial part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

c 1 Kin. 8. 39 Acts 1. 24 Rom. 8. 27
d Pſal. 65. 2
e Mic. 7. 18
f Pſal. 145. 18,19
g Rom. 10. 14
h Mat. 4. 10
i 1 Cor. 1. 2
k Pſal. 50. 15
l Rom. 10. 14

Q. 180. *What is it to pray in the name of Chriſt?*

A. To Pray in the name of Chriſt, is in obedience to his command, and in confidence on his promiſes, to ask mercy for his ſake *m*, not by bare mentioning

m John. 14. 13,14 John 16. 24 Dan. 9. 14

l Matt. 7. 21 mentioning of his Name *n*, but by drawing our encouragement to pray, and our boldneſs, ſtrength, and hope of acceptance in prayer, from Chriſt and his mediation *o*.

b Heb. 4. 14, 15, 16
k John 5. 13
l 1 Jo. 5.

Q. 181. *Why are we to pray in the Name of Chriſt?*

A. The ſinfulneſſe of man, and his diſtance from God by reaſon thereof, being ſo great, as that we can have no acceſſe into his preſence without a Mediator *p*, and there being none in heaven or earth appointed to, or fit for that glorious work, but Chriſt alone *q*, we are to pray in no other Name but his only *r*.

p John 14. 6 Iſa. 59. 2 Eph. 3. 12
q John 6. 27 Heb. 7. 25 26, 27 1 Tim. 2. 5
r Col. 3. 17 Heb. 13. 15

Q. 182. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to underſtand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all perſons, nor at all times in the ſame meaſure) thoſe apprehenſions, affections, and graces which are requiſit for the right performance of that duty *ſ*.

ſ Rom. 8. 26, 27 Pſal. 10. 17 Zech. 12. 10

Q. 183. *For whom are we to pray?*

A. We are to pray for the whole Church

Church of Chriſt, upon earth *t*, for Magiſtrates *u*, and Miniſters *w*, for our ſelves *x*, our brethren *y*, yea our enemies *z*, and for all ſorts of men living *a*, or that ſhall live hereafter *b*; but not for the dead *c*, nor for thoſe that are known to have ſinned the ſin unto death *d*.

t Eph. 6.18 Pſal.28.9
u 1Tim.2.1,2
w Col.4.3
x Gen.32.11
y Jam. 5.16
z Mat. 5.44
a 1Tim.2.1,2
b John 17.20 2 Sam. 7.29
c 2 Sam.12 21,22,23
d 1 Joh.5.16

Q. 184. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our own *g*, or others good *h*, but not for any thing that is unlawful *i*.

e Mat.6.9
f Pſal.51.18 Pſal. 122. 6
g Mat.7.11
h Pſal.125.4
i 1John 5.14

Q. 185. *How are we to pray?*

A. We are to pray with an awful apprehenſion of the majeſty of God *k*, and deep ſenſe of our own unworthineſſe *l*, neceſſities *m*, and ſins *n*, with penitent *o*, thankful *p*, and enlarged hearts *q*, with underſtanding *r*, faith *ſ*, ſincerity *t*, fervency *u*, love *w*, and perſeverance *x*, waiting upon him *y*, with humble ſubmiſſion to his will *z*.

k Eccl.5.1
l Gen. 18.27 Gen.32.10
m Luke 15 17,18,19
n Luke 18 13,14
o Pſal. 51.17
p Phil.4.6
q 1Sam.1.15
r 1 Sam 1.2
ſ 1Cor.14.15
ſ Mark 11.24 James 1.6
t Pſal.145.18 Pſal.17.1
u Jam.5.16
w 1Tim.2.8
x Eph.6.18
y Mic.7.7
z Mat.26.39

Q. 186. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of uſe to direct us in the duty of prayer *a*: but the ſpecial rule of direction is that form of prayer, which our

a 1 Joh. 5.14

Saviour

Saviour Chriſt taught his Diſciples, comonly called the Lords Prayer *b*.

b Mat. 6. 9. 10 11, 12, 13 Luke 11. 2 3, 4

Q. 187. *How is the Lords Prayer to be uſed?*

A. The Lords Prayer is not only for direction as a pattern according to which we are to make other prayers; but may alſo be uſed as a prayer, ſo that it be done with underſtanding, faith, reverence, and other graces neceſſary to the right performance of the duty of prayer *c*.

b Mat. 6. 9 with Luke 11. 2

Q. 188. *Of how many parts doth the Lords Prayer conſiſt?*

A. The Lords Prayer conſiſts of three parts, a Preface, Petitions, and a Concluſion.

Q. 189. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, [contained in theſe words, *Our Father which art in heaven* d] teacheth us, when we pray, to draw near to God with confidence of his fatherly goodneſſe, and our intereſt therein *e*, with reverence and all other child-like diſpoſitions *f*, heavenly affections *g*, and due apprehenſions of his ſoveraign power, majeſty and gracious condeſcenſion *h*; as alſo to pray with and for others *i*.

d Mat. 6. 9

e Luk. 11. 13 Rom. 8. 15

f Iſa. 46. 9

g Pſal. 123. 1 Lam. 3. 41

h Iſa. 63. 15, 16. Neh. 1. 4, 5, 6

i Acts 12. 5

Q. 190.

Q. 190. *What do we pray for in the firſt Petition?*

A. In the firſt Petition [which is, *Hallowed be thy Name* k] acknowledging the utter inability and indiſpoſition that is in our ſelves and all men to honour God aright *l*; we pray that God would by his grace inable and incline us and others to know, to acknowledge and highly to eſteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works and whatſoever he is pleaſed to make himſelf known by *q*, and to glorify him in thought, word *r*, and deed *ſ*, that he would prevent and remove Atheiſm *t*, ignorance *u*, idolatry *w*, prophaneneſſe *x*, and whatſoever is diſhonourable to him *y*, & by his overruling providence direct and diſpoſe of all things to his own glory *z*.

k Mat. 6. 9

l 2 Cor. 3. 5 Pſal. 51. 15

m Pſ. 67. 2, 3

n Pſal. 83. 18

o Pſal. 86. 10, 11, 12, 13, 15

p 2 Theſ. 3. 1 Pſal. 147. 19, 20. Pſal. 138. 1, 2, 3. 2 Cor. 2. 14, 15

q Pſal. 145 throughout. Pſal. 8 throughout.

r Pſ. 103. 1

ſ Pſal. 19. 14 Phil. 1. 9, 11

t Pſal. 67, 2, 3, 4

u Eph. 1. 17, 18

w Pſ. 97. 7

x Pſ. 74. 18, 22, 23

y 2 King. 19. 15, 16

z 1 Chro. 29. 10, 11, 12 Pſal. 83 throughout Pſal. 140. 4, 8

Q. 191. *What do we pray for in the ſecond Petition?*

A. In the ſecond Petition [which is, *Thy Kingdom come* a] acknowledging our ſelves and all mankind to be by nature under the dominion of ſin and Satan *b*; we pray that the Kingdom of ſin and Satan may be deſtroyed *c*, the Goſpel propagated throughout the world *d*, the Jews called

a Mat. 6. 10

b Eph. 2. 2, 3

c Pſ. 68. 1, 18 Rev. 12. 10, 11

d 2 Theſ. 3. 1

called *e*, the fulneſſe of the Gentiles brought in *f*, the Church furniſhed with all Goſpel officers and ordinances *g*, purged from corruption *h*, countenanced and maintained by the civil Magiſtrate *i*, that the ordinances of Chriſt may be purely diſpenſed and made effectual to the converting of thoſe that are yet in their ſins, & the confirming, comforting & building up of thoſe that are already converted *k*: that Chriſt would rule in our hearts here *l*, and haſten the time of his ſecond coming, and our reigning with him for ever *m*, and that he would be pleaſed ſo to exerciſe the kingdom of his power in al the world as may beſt conduce to theſe ends *n*.

e Rom. 10.1
f Joh. 17. 9 20. Rom. 11 25, 26 Pſal. 67 throughout
g Mat. 9.38 2 Theſ. 3. 1
h Mal. 3. 1. 11 Zeph. 3. 9 i 1 Tim. 2. 1, 2
k Acts 4, 29 30. Eph. 6 18, 19, 20 l Rom. 15, 29 30, 32 2 Theſſ. 1. 11 2 Theſ. 2. 16 17
m Eph. 3. 14 to 21 n Rev. 22. 20 v Iſa. 64. 1, 2 Rev. 4. 8, 9 10, 11

Q. 192. *What do we pray for in the third Petition?*

A. In the third Petition, [which is, *Thy will be done on earth as it is in heaven* o] acknowledging that by nature we and all men are not only utterly unable & unwilling to know & to do the will of God *p*, but prone to rebel againſt his word *q*, to repine & murmure againſt his providence *r*, & wholly inclined to do the will of the fleſh, and of the divel *ſ*, we pray that God would by his Spirit take away from

o Matt. 6. 10
p Rom. 7. 18 Job 21. 14
q 2 Cor. 2. 14 9 Rom. 8. 7
r Exod. 17. 7 Num. 14. 2
ſ Eph. 2. 2

from our ſelves and others, all blindneſs *t*, weakneſs *u*, indiſpoſedneſs *w*, and perverſneſs of heart *x*, and by his grace make us able and willing to know, do & ſubmit to his will in all things *y*, with the like humility *z*, chearfulneſſe *a*, faithfulneſſe *b*, diligence *c*, zeal *d*, ſincerity *e*, and conſtancy *f*, as the Angels do in heaven *g*.

Q. 193. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, [which is, *Give us this day our daily bread h*] acknowledging that in *Adam* and by our ſin, we have forfeited our right to all the outward bleſſings of this life, and deſerve to be wholly deprived of them by God, and to have them curſed to us in the uſe of them *i*, and that neither they of themſelves are able to ſuſtain us *k*: nor we to merit *l*, or by our own induſtry to procure them *m*, but prone to deſire *n*, get *o*, and uſe them unlawfully *p*, we pray for our ſelves and others, that both they and we waiting upon the providence of God, from day to day in the uſe of lawful means, may of his free gift, and as to his fatherly wiſdom ſhall ſeem beſt, injoy a competent portion of them

t Eph. 1. 17, 18
u Eph. 3. 16
w Mat. 26. 40, 41
x Jer. 31. 18, 19
y Pſal. 119. 1. 8. 35, 36
Acts 21. 14
z Mic. 6. 8
a Pſal. 100. 2
Job 1. 21
2 Sam. 15. 25, 26
b Iſa. 38. 3
c Pſal. 119. 7. 8
d Rom. 12. 11
e Pſal. 119. 80
f Pſal. 119. 112
g Iſa. 6. 2, 3
Pſal. 103. 20, 21
Mat. 18. 10
h Mat. 6. 11
i Gen. 3. 17
Gen. 3. 17
Rom. 8. 20, 21, 22
Jer. 5. 25
Deut. 28. 15 to the end
k Deut. 8. 3
l Gen. 32. 10
m Deut. 8. 17, 18
n Jer. 6. 13
Mat. 7. 21, 22
o Hoſ. 12. 7
p Jam. 4. 3

them *q*, and have the ſame continued and bleſſed unto us in our holy and comfortable uſe of them *r*, and contentment in them *ſ*, and be kept from all things that are contrary to our temporal ſupport and comfort *t*.

q Gen. 43.12 13,14 Gen. 18.10 Eph. 4. 23 1 Theſ. 3.11 12 Phil. 4.6 *r* 1 Tim. 4 3,4,5 *ſ* 1 Tim. 6.6 7.8 *t* Prov. 30 8, 9

Q. 194. *What do we pray for in the fifth Petition?*

A. In the fifth Petition [which is, *Forgive us our debts as we forgive our debters* u,] acknowledging that we & all others are guilty both of original and actual ſin, and thereby become debters to the juſtice of God, and that neither we, nor any other creature can make the leaſt ſatisfaction for that debt *w*; we pray for our ſelves and others, that God of his free grace would, through the obedience and ſatisfaction of Chriſt apprehended and applyed by faith, acquit us both from the guilt and puniſhment of ſin *x*, accept us in his beloved *y*, continue his favour and grace to us *z*, pardon our daily failings *a*, and fill us with peace and joy in giving us daily more and more aſſurance of forgivneſs *b*; which we are the rather emboldned to ask, and encouraged to expect when we have this Teſtimony in our ſelves, that we from the heart forgive others their offences *c*.

u Mat. 6.12 *w* Rom. 3.9 to 22 Mat. 18.24 25 Pſal. 130. 3,4 *x* Rom. 3.24 25,26 Heb. 9.22 *y* Eph. 1.6,7 *z* 2 Pet. 1,2 *a* Hoſ. 14. 2 Jer. 14.7 *b* Rom. 15. 13 Pſal. 51. 7 8, 9, 10, 12 *c* Luke 11. 4 Mat. 6. 14 15 Mat. 18, 35

Q. 195.

Q. 195. What do we pray for in the ſixth Petition?

A. In the ſixth Petition [which is, *And lead us not into temptation, but deliver us from evil*] acknowledging that the moſt wiſe, righteous & gracious God, for divers holy and juſt ends may ſo order things, that we may be aſſaulted, foiled, and for a time led captive by temptations *e*, that Satan *f*, the world *g*, and the fleſh are ready powerfully to draw us aſide and inſnare us *h*; and that we, even after the pardon of our ſins, by reaſon of our corruption *i*, weakneſſe, and want of watchfulneſſe *k*, are not only ſubject to be tempted, and forward to expoſe our ſelves unto temptations *l*, but alſo of our ſelves unable and unwilling to reſiſt them, to recover out of them and to improve them *m*, and worthy to be left under the power of them *n*; we pray that God would ſo over-rule the world and all in it *o*, ſubdue the fleſh *p*, and reſtrain Sathan *q*, order all things *r*, beſtow and bleſſe all means of grace *ſ*, and quicken us to watchfulneſs in the uſe of them, that we and all his people may by his providence be kept from being tempted to ſin *t*, or if tempted, that by his ſpirit

d Mat. 6. 13

e 2 Chr. 32. 31
f 1 Chr. 21. 1
g Luke 22. 31
Mark. 4. 19

h Jam. 1. 14

i Gal. 5. 17
k Mat. 26. 41
l Mat. 26. 69, 70, 71, 72
Gal. 2. 11 to 15
2 Chr. 18. 3 with 2 Chr. 19. 2
m Rom. 7. 23, 24. 1 Chr. 21. 1, 2, 3, 4
2 Chr. 16. 7, 8, 9, 10
n Pſ. 81. 11, 12

o John 17. 15

p Pſal. 51. 10
Pſal. 119. 133

q 2 Cor. 12. 7, 8

r 2 Cor. 10. 12, 13

ſ Heb. 13. 20, 21

t Mat. 26. 41
Pſal. 13. 9

rit we may be powerfully ſupported and enabled to ſtand in the hour of temptation *u*, or, when fallen, raiſed again and recovered out of it *w*, and have a ſanctified uſe and improvement thereof *x*, that our ſanctification and ſalvation may be perfected *y*, Satan trodden under our feet *z*, and we fully freed from ſin, temptation, and all evil for ever *a*.

u Eph. 3. 14 15, 16, 17
w 1 Theſ. 3. 13 Jude v. 24
x Pſal. 51. 12
x 1 Pet. 5. 8 9, 10
y 2 Cor. 13. 7. 9
z Rom. 16. 20 Zech. 3. 2 Luke 22. 31 32
a John 17. 15 *a* 1 Theſ. 5. 23

Q. 196. *What doth the concluſion of the Lords Prayer teach us?*

A. The concluſion of the Lords Prayer, [which is, *For thine is the Kingdom, the power and the glory, for ever, Amen* b,] teacheth us to enforce our Petitions with arguments *c*, which are to be taken not from any worthineſſe in our ſelves, or in any other creature, but from God *d*, & with our prayers to joyn praiſes *e*, aſcribing to God alone eternal ſoveraignty, omnipotency, and glorious excellency *f*; in regard whereof, as he is able and willing to help us *g*, ſo we by faith are imboldned to plead with him that he would *h*, and quietly to rely upon him that he will fulfil our requeſts *i*, and to teſtifie this our deſire and aſſurance, we ſay, *Amen* *k*.

b Mat. 6 13
c Rom. 15. 30
d Dan. 9. 4. 7 8, 9, 16, 17, 18, 19
e Phil. 4. 6
f 1 Chro. 29 10, 11, 12 13
g Eph. 3. 20 21 Luke 11. 13
h 2 Chro. 20 6, 12
i 2 Chr. 14. 11
k 1 Cor. 14 16 Rev. 22. 20, 21

The

The SHORTER CATECHISM,

Firſt agreed upon by the Aſſembly of Divines at *Weſtminſter*.

And now appointed by the General Aſſembly of the Kirk of *Scotland* to be a part of Uniformity in Religion, between the Kirks of *Chriſt*, in the three Kingdomes.

QUESTION. I.

WHat is the chief end of man?

A. Mans chief end is to glorifie God *a*, and to enjoy him for ever *b*.

a 1 Cor. 10. 31 Rom. 11. 36
b Pſal. 73. 25 to the end.

Q. 2. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New Teſtament *c*) is the only rule to direct us how we may glorifie and enjoy him *d*.

c 2 Tim. 3. 16 Eph. 2. 20
d 1 John 1. 3, 4

Q. 3. *What*

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *e*.

e 2 Tim. 1.13 and 3.16

Q. 4. *What is God?*

A. God is a Spirit *f*, infinite *g*, eternal *h*, and uncheangable *i*, in his being *k*, wiſdom *l*, power *m*, holineſſe *n*, juſtice, goodneſſe, and truth *o*.

f John 4.24
g Job 11.7 8,9
h Pſal. 90.2
i James 1.17
k Exod. 3.14
l Pſal. 147.5
m Rev. 4.8
n Rev. 15.5
o Exod. 34 6,7

Q. 5. *Are there more Gods then one?*

A. There is but one only, the living and true God *p*.

p Deut. 6.4 Jer. 10.10

Q. 6. *How many perſons are there in the God-head?*

A. There are three Perſons in the God-head, the Father, the Son, and the holy Ghoſt; and theſe three are one God, the ſame in ſubſtance, equal in power and glory *q*.

q 1 John 5.7 Mat. 28.19

Q. 7. *What are the decrees of God?*

A. The Decrees of God are his eternal purpoſe according to the counſel of his Will, whereby for his own glory, he hath fore-ordained whatſoever comes to paſſe *r*.

r Eph. 1.4,11 Rom. 9.22 23.

Q. 8. *How doth God execute his Decrees?*

A. God executeth his Decrees in the

the works of Creation & Providence

Q. 9. *What is the Work of Creation?*

A. The work of Creation is Gods making all things of nothing, by the Word of his Power, in the ſpace of ſix dayes, and all very good *ſ*.

ſ Gen. 1. & 1. Heb. 11. 3

Q. 10. *How did God create man?*

A. God created man, male and female after his own image, in knowledge, righteouſneſs, and holineſs, with dominion over the creatures *t*.

t Gen. 1. 26, 27, 28 Col. 3. 10 Eph. 4. 24

Q. 11. *What are Gods works of Providence?*

A. Gods works of Providence are, his moſt holy *u*, wiſe *w*, and powerful preſerving *x*, and governing all his creatures and all their actions *y*,

u Pſal. 145. 17 *w* Pſa. 104. 24 Iſai 28 29 *x* Heb. 1. 3 *y* Pſ. 103. 19 Mat. 10. 29, 30. 31

Q. 12. *What ſpecial act of providence did God exerciſe towards man in the eſtate wherein he was created?*

A. When God had created Man, he entred into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledge of good and evil, upon pain of death *z*.

z Gal. 3. 12 Gen. 2. 17.

Q. 13. *Did our firſt Parents continue in the eſtate wherein they were created?*

A. Our firſt Parents, being left to the freedom of their own will, fell from the eſtate wherein they were

created, by sinning against God *a*.

a Gen. 3. 6, 7 8. 13 Eccles. 7. 29

Q. 14. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

b 1 John 3. 4

Q. 15. *What was the sin whereby our first Parents fell from the estate wherein they were created?*

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*.

c Gen. 3. 6

Q. 16. *Did all mankind fall in Adams first transgression?*

A. The Covenant being made with *Adam*, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression *d*.

d Gen. 2. 16, 17 Rom. 5. 12 1 Cor. 15. 21

Q. 17. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery *e*.

e Rom. 5. 12

Q. 18. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of Original righteousness, and the corruption of his whole nature, which is commonly

commonly called Original sin, together with all actual transgressions which proceed from it *f*.

Q. 19. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God *g*, are under his wrath and curse *h*, and so made liable to al miseries in this life, to death itself, & to the pains of hel for ever *i*.

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God, having out of his meer good pleasure from all eternity, elected some to everlasting life *k*, did enter into a Covenant of Grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer *l*.

Q. 21. *Who is the Redeemer of Gods elect?*

A. The only Redeemer of Gods elect, is the Lord Jesus Christ *m*, who being the eternal Son of God, became man *n*, and so was, and continueth to be God and man, in two distinct natures, & one person, for ever *o*.

Q. 22. *How did Christ being the Son of God become man?*

A. Christ the Son of God became man, by taking to himself a true bo-

f Rom. 5. 12 to 20 Eph. 2. 1, 2, 3 Jam. 1. 14, 15 Mat. 15. 19

g Gen. 3. 8 to 24

h Eph. 2. 2, 3 Gal. 3. 10

i Lam. 3. 39 Rom. 6. 23 Mat. 25. 41 46

k Eph. 1. 4

l Rom. 3. 18 21, 22 Gal. 3. 21, 22

m 1 Tim. 2. 5 6

n 1 John 1. 14 Gal. 4. 4

o Rom. 9. 5 Luke 1. 35 Col. 2. 9 Heb. 7. 24, 25

dy *p*, and a reaſonable ſoul *q*, being conceived by the power of the Holy Ghoſt in the womb of the Virgin Mary, & born of her *r*, yet without ſin *ſ*.

p Heb. 2. 14 16. and 10. 5
q Mat. 26, 38
r Luk. 1. 31. 35. 42
Gal. 4. 4
ſ Heb. 4. 15 and, 7. 26

Q. 23. *What Offices doth Chriſt execute as our Redeemer?*

A. Chriſt as our Redeemer executeth the Offices of a Prophet, of a Prieſt, and of a King, both in his eſtate of humiliation, & exaltation *t*.

t Acts 3. 22
Heb. 12. 25 with 2 Cor. 13. 3
Heb. 5. 5, 6, 7

Q. 24. *How doth Chriſt execute the Office of a Prophet?*

A. Chriſt executeth the Office of a Prophet, in revealing to us by his Word, and Spirit, the Will of God for our ſalvation *u*.

Pſal. 2. 6
Iſa. 9. 6, 7
Mat. 21. 5
Pſa. 2. 8, 9, 10, 11
u John 1, 18
1 Pet. 1. 10 11, 12
John 15. 15 and, 20. 31

Q. 25. *How doth Chriſt execute the Office of a Prieſt?*

A. Chriſt executeth the Office of a Prieſt, in his once offering up of himſelf a ſacrifice to ſatisfie divine juſtice *w*, and reconcile us to God *x*, and in making continual interceſſion for us *y*.

w Heb. 9. 14 28
x Heb. 2. 17
y Heb. 7. 24 25

Q. 26. *How doth Chriſt execute the Office of a King?*

A. Chriſt executeth the Office of a King, in ſubduing us to himſelf *z*, in ruling *a*, and defending us *b*, and in reſtraining and conquering all his and our enemies *c*.

z Acts 15. 14 15, 16
a Iſa. 33. 22
b Iſa. 32. 1, 2
c 1 Cor. 15. 25 Pſal. 110 throughout

Q. 27. *Where*

Q. 27 *Wherein did Chriſts Humiliation conſiſt?*

A. Chriſts Humiliation conſiſted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miſeries of this life *f*, the wrath of God *g*, and the curſed death of the croſſe *h*, in being buried *i*, and continuing under the power of death for a time *k*.

d Luke 2. 7
e Gal. 4. 4
f Heb. 12. 2, 3 Iſa. 53. 2, 3
g Luk. 22. 44 Mat. 27. 46
h Phil. 2. 8
i 1 Cor. 15. 4
k Mat. 12. 40 Acts 2. 24 25, 26, 27. 31

Q. 28. *Wherein conſiſteth Chriſts Exaltation?*

A. Chriſts Exaltation conſiſteth in his riſing again from the dead on the third day *l*, in aſcending up into Heaven *m*, in ſitting at the right hand of God the Father *n*, and in coming to judge the world at the laſt day *o*.

l 1 Cor. 15. 4
m Mark 16 19
n Eph. 1. 20
o Acts 1. 11 and, 17. 31

Q. 29. *How are we made partakers of the Redemption purchaſed by Chriſt?*

A. We are made partakers of the Redemption purchaſed by Chriſt, by the effectual Application of it to us *p*, by his holy Spirit *q*.

p John 1. 11, 12
q Tit. 3. 5, 6

Q. 30. *How doth the Spirit apply to us the Redemption purchaſed by Chriſt?*

A. The Spirit applyeth to us, the Redemption purchaſed by Chriſt, by working Faith in us *r*, and thereby uniting us to Chriſt in our Effectual Calling *ſ*.

r Eph. 1. 13, 14 Joh. 6. 37, 39
Eph. 2. 8
ſ Eph. 3. 17 1 Cor. 1. 9

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of Gods Spirit *t*, whereby, convincing us of our sin and misery *u*, inlightening our minds in the knowledge of Christ *w*, and renewing our wills *x*, he doth perswade and inable us to imbrace Jesus Christ freely offered to us in the Gospel *y*.

t 2 Tim. 1.9 2 Thes. 2.13 14
u Act. 2.37
w Act 26.18
x Ezek. 36 26, 27

Q. 32. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called, do in this life partake of Justification *z*, Adoption *a*, Sanctification, & the several benefits which in this life do either accompany or flow from them *b*.

y John 6.44 45 Phil. 2.13
z Rom. 8.30
a Eph. 1.5
b 1 Cor. 1.26 30

Q. 33. *What is Justification?*

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, onely for the righteousnes of Christ imputed to us *e*, and received by Faith alone *f*.

c Rom. 3.24 25. and, 4.6 7, 8
d 2 Cor. 5. 19 21
e Rom. 5. 17 18, 19
f Gal. 2. 16 Phil. 3. 9

Q. 34. *What is Adoption?*

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*.

g 1 John 3.1
h John 1.12 Rom. 8.17

Q. 35. *What is Sanctification?*

A. Sanctification is the work of Gods

Gods free grace *i*, whereby we are renewed in the whole man after the Image of God *k*: and are inabled more and more to die unto ſin, and live unto righteouſneſs *l*.

i 2 Theſ. 2. 13

k Eph. 4 23, 24

l Rom. 6. 4. 6 Rom. 8. 1

Q. 36. *What are the benefits which in this life do accompany or flow from Juſtification, Adoption, & Sanctification?*

A. The benefits which in this life do accompany or flow from Juſtification, Adoption, and Sanctification, are, aſſurance of Gods love, peace of conſcience *m*, joy in the Holy Ghoſt *n*, increaſe of grace *o*, and perſeverance therein to the end *p*.

m Rom. 5. 1 2 5

n Rom. 14. 17

o Prov. 4. 18

p 1 Joh. 5. 13 1 Pet. 1. 5

Q. 37. *What benefits do Believers receive from Chriſt at death?*

A. The ſouls of Believers are at their death made perfect in holineſs *q*, and do immediatly paſſe into glory *r*, and their bodies being ſtill united to Chriſt *ſ*, do reſt in their graves *t*, till the Reſurrection *u*.

q Heb. 12 23

r 2 Cor. 5. 1 6, 8 Phil. 1. 23 Luke 23. 43

ſ 1 Theſ. 4. 14

t Iſai. 57. 2

u Job 19. 26 27

Q. 38. *What benefits do Believers receive from Chriſt at the reſurrection?*

A. At the reſurrection, Believers being raiſed up in glory *w*, ſhall be openly acknowledged and acquitted in the day of Judgement *x*, and made perfectly bleſſed in full enjoying of God *y*, to all eternity *z*.

w 1 Cor. 15 43

x Mat. 25. 23 Mat. 10. 32

y 1 John 3. 2 1 Cor. 13. 12

z 1 Theſ. 4. 17, 18

Q. 39 *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will *a*.

a Mic. 6. 8 1 Sam. 15. 22

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the Moral Law *b*.

b Rom. 2. 14 15. & 10. 5

Q. 41. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the Ten Commandments *c*.

c Deut. 10. 4 Mat. 19. 17

Q. 42. *What is the sum of the Ten Commandments?*

A. The sum of the Ten Commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind: and our Neighbour as our selves *d*.

d Mat. 22. 37 38, 39, 40

Q. 43. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in these words, [*I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage.*]

e Exod. 20. 2

Q. 44. *What doth the Preface to the Ten Commandments teach us?* A.

A. The Preface to the Ten Commandments teacheth us, that becauſe God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments *f*.

f Luke 1.74, 75. 1 Pet. 1. 15, 16, 17, 18, 19.

Q. 45. *Which is the firſt Commandment?*

A. The firſt Commandment is, [*Thou ſhalt have no other Gods before me* g.]

g Exod. 20.3.

Q. 46. *What is required in the firſt Commandment?*

A. The firſt Commandment requireth us to know and acknowledge God to be the only true God, and our God *h*: and to worſhip and glorifie him accordingly *i*.

h 1 Chr. 28.9. Deut. 26.17. *i* Mat. 4. 10. Pſal. 29. 2.

Q. 47. *What is forbidden in the firſt Commandment?*

A. The firſt Commandment forbiddeth the denying *k*, or not worſhipping & glorifying the true God, as God *l*, and our God *m*: and the giving that worſhip and glory to any other, which is due to him alone *n*.

k Pſal. 14. 1. *l* Rom. 1. 21. *m* Pſal. 81. 10, 11. *n* Rom. 1. 25, 26.

Q. 48. *What are we eſpecially taught by theſe words* [Before me] *in the firſt Commandment?*

A. Theſe words [*Before me*] in the firſt Commandment, teach us, that God who ſeeth all things, taketh notice of, and is much diſpleaſed with

the ſin of having any other God e.

e Ezek. 8. 5 to the end. Pſal. 44. 20, 21

Q. 49. *Which is the ſecond Commandment?*

A. The ſecond Commandment is, [*Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thy ſelf to them nor ſerve them: for I the Lord thy God am a jealous God; viſiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me; and ſhewing mercy unto thouſands, of them that love me, and keep my Commandments* p.]

p Exod. 20 4, 5, 6

Q. 50. *What is required in the ſecond Commandment?*

A. The ſecond Commandment requireth the receiving, obſerving, and keeping pure and intire all ſuch religious Worſhip and Ordinances, as God hath appointed in his Word q.

q Deut. 32 46 Mat. 28. 20 Acts 2. 42.

Q. 51. *What is forbidden in the ſecond Commandment?*

A. The ſecond Commandment forbiddeth the worſhipping of God by Images r, or any other way not appointed in his word ſ.

r Deut. 4. 15, 16, 17, 18, 19 Exo. 32. 5. 8

ſ Deut. 12, 31 32.

Q. 52. *What are the reaſons annexed to the ſecond Commandment?* A. The

A. The reaſons annexed to the ſecond Commandment, are, Gods Soveraignty over us *t*, his propriety in us *u*, and the zeal he hath to his own Worſhip *w*.

t Pſal. 95. 2 3, 6
u Pſal. 45. 11
w Exod. 34 13, 14

Q. 53. *VVhich is the third Commandment?*

A. The third Commandment is, [*Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſſe, that taketh his Name in vain* x.]

x Exod. 20, 7

Q. 54. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverent uſe of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Matth. 6. 9 Deut. 28. 58
z Pſal. 68. 4
a Rev. 15. 3, 4
b Mal. 1. 11, 14
c Pſ. 138. 1, 2
d Job 36. 24

Q. 55. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all profaning or abuſing of any thing whereby God maketh himſelf known *e*.

e Mal. 1. 7, 11. and 2. 2 and 3. 14

Q. 56. *What is the reaſon annexed to the third Commandment?*

A. The reaſon annexed to the third Commandment is, that however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them

f 1 Sam. 2. 12 17. 22 24 1 Sam. 3. 13 Deut. 28. 58 59

to eſcape his righteous judgement f.

Q. 57. *Which is the fourth Commandment?*

A. The fourth Commandment is, [*Remember the Sabbath day to keep it holy: Six dayes ſhalt thou labour and do all thy work, but the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man ſervant, nor thy maid ſervant, nor thy cattel, nor thy ſtranger that is within thy gates: For in ſix dayes the Lord made heaven and earth, the ſea & all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath day, and hallowed it* g.]

g Exod. 20 8, 9, 10, 11

Q. 58. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God ſuch ſet time as he hath appointed in his word, expreſly one whole day in ſeven, to be a holy Sabbath to himſelf h

h Deut. 5. 12 13, 14

Q. 59. *Which day of the ſeventh hath God appointed to be the weekly Sabath:*

A. From the beginning of the world to the Reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly Sabbath: and the firſt day of the week ever ſince

to continue to the end of the world, which is the Chriſtian Sabbath *i*.

i Gen. 2.2,3 1 Cor. 16.1,2 Acts 20.7

Q. 60. *How is the Sabbath to be ſanctified?*

A. The Sabbath is to be ſanctified by an holy reſting all that day *k*, even from ſuch worldly imployments and recreations as are lawful on other dayes *l*, and ſpending the whole time in the publick and private exerciſes of Gods worſhip *m*, except ſo much as is to be taken up in the works of neceſſity and mercy *n*.

k Exod. 20. 8, 10

l Neh. 13. 15, 15, 17, 18, 19, 21, 22

m Luke 4. 16 Acts 20. 7 Pſal. 92 title Iſa. 66. 23

n Mat. 12. 1 to 13

Q. 61. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the omiſſion or careleſs performance of the duties required *o*, and the prophaning the day by idleneſs *p*, or doing that which is in it ſelf ſinful *q*, or by unneceſſary thoughts, words, or works, about worldly imployments or recreations *r*.

o Eze. 22. 26 Amos 8. 5 Mal. 1. 13

p Acts 20. 7 9

q Eze. 23. 38

r Jer. 17. 24, 25, 26 Iſa. 58. 13

Q. 62. *What are the reaſons annexed to the fourth Commandment?*

A. The reaſons annexed to the fourth Commandment are, Gods allowing us ſix dayes of the week for our own imployments *ſ*, his challenging a ſpecial propriety in the ſeventh, his own example, and his bleſſing

ſ Exo. 20. 9.

t Exod. 20 8, 11 bleſſing the Sabbath day t.

Q. 63. *Which is the fifth Commandment?*

A. The fifth Commandment is, [*Honour thy father and thy mother that thy dayes may be long upon the land* u Exod. 20 12 *which the Lord thy God giveth thee* u.]

Q. 64. *What is required in the fifth Commandment* x *?*

A. The fifth Commandment requireth the preſerving the honour, and performing the duties, belonging to every one in their ſeveral places and relations, as Superiours *w*, w Eph. 5. 21 Inferiours x, or Equals *y*. x 1 Pet. 2. 17 y Rom. 12. 10

Q. 65. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing againſt the honour and duty which belongeth to every one in their ſeveral places and relations z. z Matth. 15 4, 5, 6. Ezek. 34. 2 3, 4 Rom. 13. 8

Q. 66. *What is the Reaſon annexed to the fifth Commandment?*

A. The Reaſon annexed to the fifth Commandment is, a promiſe of long life and proſperity (as far as it ſhall ſerve for Gods glory, and their own good) to all ſuch as keep this Commandment *a*. a Deut. 5. 16 Eph. 6. 2, 3

Q. 67. *Which is the ſixth Commandment?*

A. The

A. The ſixth Commandment is, [*Thou ſhalt not kill* b.]

b Exod. 20. 13

Q. 68. *What is required in the ſixth Commandment?*

A. The ſixth Commandment requireth all lawful endeavours to preſerve our own life *c*, and the life of others *d*.

c Eph. 5. 28, 29
d 1 Kin. 18. 4.

Q. 69. *What is forbidden in the ſixth Commandment?*

A. The ſixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjuſtly: or whatſoever tendeth thereunto *e*.

e Acts 16. 28. Gen. 9. 6

Q. 70. *Which is the ſeventh Commandment?*

A. The ſeventh Commandment is, [*Thou ſhalt not commit adultery* f.]

f Exo. 20. 14

Q. 71. *What is required in the ſeventh Commandment?*

A. The ſeventh Commandment requireth the preſervation of our own and our neighbours chaſtity, in heart, ſpeech and behaviour *g*.

g 1 Cor. 7. 2. 3. 5. 34. 36. Col. 4. 6. 1 Pet. 3. 2.

Q. 72. *What is forbidden in the ſeventh Commandment?*

A. The ſeventh Commandment forbiddeth all unchaſt thoughts, words, and actions *h*.

h Mat. 15. 19 and 5. 28. Eph. 5. 3, 4.

Q. 73. *Which is the eight Commandment?* A. The

A. The eighth Commandment is,
j Exo. 20.15 [*Thou ſhalt not ſteal* j.]

Q. 74. *What is required in the eight Commandment?*

A. The eight Commandment requireth the lawful procuring, and furthering the wealth and outward eſtate of our ſelves and others *k*.

k Gen. 30.30 & 1 Tim. 5.8 Lev. 25.35 Deut. 22.1, 2, 3, 4, 5 Exo. 23.4, 5 Gen. 47.14 20

Q. 75. *What is forbidden in the eight Commandment?*

A. The eight Commandment forbiddeth whatſoever doth, or may unjuſtly hinder our own, or our neighbours wealth, or outward eſtate *l*.

l Prov. 23 20, 21 & 28.19 Eph. 4.28

Q. 76. *Which is the ninth Commandment?*

A. The ninth Commandment is, [*Thou ſhalt not bear falſe witneſſe againſt they neighbour* m.]

m Exo. 20 16

Q. 77. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man *n*, and of our own and our neighbours good name *o*, eſpecially in witneſſe bearing *p*.

n Zech. 8 16
o 3 Joh. v. 12
p Pro. 14.5 25

Q. 78. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatſoever is prejudicial

to truth, or injurious to our own, or our neighbours good name *q*.

q 1 Sam. 17 28 Lev. 19. 16 Psal. 15. 3

Q. 79. *Which is the tenth Commment?*

A. The tenth Commandment is, [*Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maid servant, nor his ox, nor his asse, nor any thing that is thy neighbours* r.]

r Exod. 20 17

Q. 80. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full contentment with our own condition *s*, with a right and charitable frame of spirit toward our neighbour, and all that is his *t*.

s Heb. 13. 5 1 Tim. 6. 6 *t* Job 31. 29. Rom. 12. 15 1 Tim. 1. 5 1 Cor. 13. 4, 5, 6, 7

Q. 81. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all discontentment with our own estate *u*; envying or grieving at the good of our neighbour *w*, and all inordinate motions and affections, to any thing that is his *x*.

u 1 Kin. 21. 4 Esther 5. 13 1 Cor. 10. 10 *w* Gal. 5. 26 Jam. 3. 14. 16 *x* Rom. 7. 7, 8. and 13. 9 Deut. 5. 21

Q. 82. *Is any man able perfectly to keep the Commaudments of God?*

A. No meer man since the fall, is able in this life, perfectly to keep the Commandments of God *y*, but doth daily break them in thought, word, and deed *z*.

y Eccl. 7. 20 1 John 1. 8 10 Gal. 5. 17 *z* Gen. 6. 5 and, 8. 21 Rom. 3. 9 to 21. Jam. 3. 2 to 13

Q. 83. *Are*

Q. 83. *Are all tranſgreſſions of the Law equally hainous?*

A. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more hainous in the ſight of God then others *a*.

a Ezek. 8. 6 13. 15 *b* John 5. 16 Pſal. 78. 17 32. 56

Q. 84. *What doth every ſin deſerve?*

A. Every ſin deſerveth Gods wrath, and curſe, both in this life, and that which is to come *b*.

b Eph. 5. 6 Gal. 3. 10 Lam. 3. 39 Mat. 25. 41

Q. 85. *What doth God require of us, that we may eſcape his wrath and curſe, due to us for ſin?*

A. To eſcape the wrath and curſe of God due to us for ſin, God requireth of us faith in Jeſus Chriſt, Repentance unto life *c*, with the diligent uſe of all the outward means, whereby Chriſt communicateth to us the benefits of Redemption *d*.

c Acts 20. 21 *d* Pro. 2. 1 to 6. & 8. 33 to the end. Iſa. 55. 3

Q. 86. *What is Faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving grace *e*, whereby we receive, and reſt upon him alone for Salvation, as he is offered to us in the goſpel *f*.

e Heb. 10. 39 *f* John 1. 12 Iſa. 26. 3, 4 Phil. 3. 9 Gal. 2. 16

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a ſaving grace *g*, whereby a ſinner out of a true ſenſe of his ſin *h*, and apprehenſion of the mercy of God in Chriſt

g Acts 11. 18 *h* Acts 2. 37

Christ *i*, doth with grief and hatred of his sin, turn from it unto God *k*: with full purpose of, and endeavour after new obedience *l*.

i Joel 2. 12 Jer. 3. 22
k Jer. 31. 18, 19 Ezek. 36. 31
l 2 Cor. 7. 11 Isai. 1. 16, 17

Q. 88. *What are the outward means, whereby Christ communicateth to us the benefits of Redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are, his Ordinances, especially the Word, Sacraments, and prayer; all which are made effectual to the elect, for salvation *m*.

m Mat. 28 19, 20 Acts 2. 42 46, 47

Q. 89. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the Reading, but especially the Preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness, and comfort through faith unto salvation *n*.

n Neh. 8. 8 1 Cor. 14. 24 25. Acts 26 18. Psal. 19. 8 Acts 20. 32 Rom. 15. 4 2 Tim. 3. 15, 16, 17. Rom. 10. 13, 14, 15 16, 17 & 1. 16

Q. 90. *How is the word to be read and heard that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence *o*, preparation *p*, and prayer *q*, receive it with faith and love *r*, lay it up in our hearts

o Pro. 8. 34
p 1 Pet. 1. 1, 2
q Psal. 119. 18
r Heb. 4. 2 2 Thes. 2. 10

Pſal.119.11 / Luke 8.15 James 1.25 hearts *ſ*, and practiſe it in our lives *t*.

Q. 91. *How do the Sacraments become effectual means of ſalvation?*

A. The Sacraments become effectual means of ſalvation, not from any vertue in them, or in him that doth adminiſter them, but only by the bleſſing of Chriſt *u*, and the working of his Spirit in them that by faith receive them *w*.

t 1 Pet.3.21 Mat.3.11 u 1 Cor.3.6,7 w 1 Cor.12 13

Q. 92. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance inſtituted by Chriſt, wherein, by ſenſible ſigns, Chriſt and the benefits of the New Covenant are repreſented, ſealed, and applyed to beleevers *x*.

x Gen.17.7 10 Exod.12.48 1 Cor.11.23 26

Q. 93. *Which are the Sacraments of the New Teſtament?*

A. The Sacraments of the New Teſtament are, Baptiſm *y*, and the Lords Supper *z*.

y Mat.28. 19 z Mat.26.26 27,28

Q. 94. *What is Baptiſm?*

A. Baptiſm is a Sacrament, wherein the waſhing with Water, in the Name of the Father, and of the Son, and of the Holy Ghoſt *a*, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords *b*.

a Mat. 28. 19

b Rom.6.4 Gal. 3. 27

Q. 95. *To*

Q. 95. To whom is Baptism to be administred?

A. Baptism is not be administred to any that are out of the visible Church, till they professe their faith in Christ, and obedience to him *c*, but the infants of such as are members of the visible Church are to be baptized *d*.

c Acts 8.36, 37 and 2.39
d Acts 2.38, 39 Gen. 17. 10 with Col. 2 11, 12

Q. 96. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth: and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his Body and Blood, with all his benefits to their spiritual nourishment, and growth in grace *e*.

1 Cor. 7. 34.

e 1 Cor. 11. 23, 24, 25, 26 and 10.16

Q. 97. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their knowledge to discern the Lords Body *f*, of their faith to feed upon him *g*, of their repentance *h*, love *i*, and new obedience *k*, least coming unworthily, they eat and drink

f 1 Cor. 11 28, 29
g 2 Cor. 13. 5
h 1 Cor. 11. 31
i 1 Cor. 10. 16, 17
k 1 Cor. 5. 7, 8

drink judgement to themselves *l*.

l 1 Cor. 11 28, 29

Q. 98. *What is prayer?*

A. Prayer is an offering up of our desires unto God *m*, for things agreeable to his will *n*, in the Name of Christ *o*, with confession of our sins *p*, and thankful acknowledgement of his mercies *q*.

m Psal. 62. 8
n 1 Joh. 5. 14
o John 16. 23
p Psa. 32. 5, 6 Dan. 9. 4
q Phil. 4. 6

Q. 99. *What rule hath God given for our direction in Prayer?*

A. The whole word of God is of use to direct us in prayer *r*: but the special rule of direction, is that form of prayer, which Christ taught his Disciples, commonly called, The Lords Prayer *s*.

r 1 Joh. 5. 14

s Mat. 6. 9 to 13 with Luke 11. 2, 3, 4

Q. 100. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, which is, [*Our Father which art in heaven* t] teacheth us to draw near to God, with all holy reverence, and confidence, as children to a father, able and ready to help us *u*; and that we should pray with and for others *w*.

t Mat. 6. 9

u Rom. 8. 15 Luke 11. 13

w Acts 12. 5 1 Tim. 2. 1, 2

Q. 101. *What do we pray for in the first Petition?*

A. In the first Petition, which is, [*Hallowed be thy Name* x,] we pray that God would enable us and others

x Mat. 6. 9

to

to glorifie him in all that whereby he maketh himself known *y*, and that he would dispose all things to his own glory *z*.

y Psal.67.2,3

z Psal.83 throughout

Q. 102. *What do we pray for in the second Petition?*

A. In the second Petion which is, [*Thy Kingdom come* a,] we pray that Satans Kingdom may be destroyed *b*, and that the Kingdom of Grace may be advanced *c*, our selves and others brought into it, and kept in it *d*, and that the Kingdom of Glory may be hastned *e*.

a Mat.6.10

b Psal.68.1 18

c Rev. 12 10, 11

d 2 Thes.3.1 Rom.10.1 Joh.17.9--20

e Rev.22,20

Q. 103. *What do we pray for in the third Petition?*

A. In the third Petition, which is, [*Thy will be done in earth as it is in heaven* f,] we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things g, as the Angels do in heaven *h*.

f Mat.6,10

g Psal.67 throughout. Psal.119.36 Mat. 26.39 2 Sam.15.25 Job 1.21

h Psal.103 20,21

Q. 104. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, which is, [*Give us this day our daily bread* i,] we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*.

i Mat. 6, 11

k Prov.30 8,9 Gen.28,20 1Tim. 5.4,5

Q. 105.

Q. 105. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, [*And forgive us our debts, as we forgive our debtors* l,] we pray, that God for Christs sake would freely pardon all our sins *m*: which we are the rather encouraged to ask, because by his grace we are inabled from the heart to forgive others *n*.

l Mat. 6. 12

m Psal. 51. 1 2. 7. 9 Dan. 9. 17, 18, 19.

n Luke 11. 4 Mat. 18. 35

Q. 106. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, which is, [*And lead us not into temptation, but deliver us from evil* o,] we pray that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

o Mat. 6. 13

p Mat. 26. 41

q 2 Cor. 12 8

Q. 107. *What doth the conclusion of the Lords Prayer teach us?*

A. The Conclusion of the Lords Prayer, which is, [*For thine is the Kingdom, and the power, & the glory for ever, Amen*, r] teacheth us to take our encouragement in prayer from God onely *s*, and in our prayers to praise him, ascribing Kingdom, power and glory to him *t*: and in testimony of our desire and assurance to be heard, we say, *Amen* u.

r Mat. 6. 13

s Dan. 9. 4 7. 8, 9, 16. 17 18, 19

t 1 Chr. 29. 10, 11, 12, 13

u 1 Cor. 14 16. Rev. 22. 20 21

The

THE TEN COMMANDMENTS.

Exod. 20.

GOD *ſpake all theſe words, ſaying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.*

I. *Thou ſhalt have no other Gods before me.*

II. *Thou ſhalt not make unto thee any graven image, or any likeneſſe of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou ſhalt not bow down thy ſelf to them nor ſerve them: for I the Lord thy God am a jealous God; viſiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me; and ſhewing mercy unto thouſands, of them that love me, and keep my Commandments.*

III. *Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs, that taketh his Name in vain.*

IV. *Remember the Sabbath day to keep it holy: Six dayes ſhalt thou labour and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God: in it, thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy*

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s Dan. 9. 4 7. 8, 9. 16. 17 18, 19

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man ſervant, nor thy maid ſervant, nor thy cattel, nor the ſtranger that is within thy gates: For in ſix dayes the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man ſervant, nor his maid-ſervant, nor his ox, nor his aſſe, nor any thing that is thy neighbours.

The Lords Prayer
Matth. 6.

Our Father which art in heaven. Hallowed be thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debters. And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power and the glory, for ever. Amen.

THE CREED.

I *Beleeve in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under* Pontius Pilate, *was crucified, dead & buried: He descended into Hell *: the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I beleeve in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the forgivenesse of sins, the resurrection of the body, and the life everlasting.* Amen.

* i. e. Continued in the state of the dead, and under the power of death till the third day.

SO much of every Queſtion both in the Larger and Shorter Catechiſm, is repeated in the Anſwer, as maketh every Anſwer an entire Propoſition, or ſentence in it ſelf; to the end the Learner may further improve it upon all occaſions, for his increaſe in knowledge and piety, even out of the courſe of catechiſing, as well as in it.

And albeit the ſubſtance of the doctrine compriſed, in that abridgement, commonly called *the Apoſtles Creed*, be fully ſet forth in each of the Catechiſms, ſo as there is no neceſſity of inſerting the Creed it ſelf, yet it is here annexed, not as though it were compoſed by the Apoſtles, or ought to be eſteemed Canonical Scripture, as the ten Commandments, and the Lords Prayer (much leſs a Prayer, as ignorant people have been apt to make both it and the Decalogue) but becauſe it is a briefſum of the Chriſtian faith, agreeable to the Word of God, and anciently received in the Churches of Chriſt.

THE

THE SUMME OF SAVING KNOWLEDGE,

With the Practical uſe thereof.

JOHN 6. 37.

All that the Father giveth me, ſhall come to me: and him that cometh to me, I will in no wiſe caſt out.

EDINBURGH,
Printed by *Evan Tyler*, Printer to the King's moſt Excellent Majeſty, 1660.

A brief Sum of

Christian Doctrine,

Contained in

Holy SCRIPTURE, and holden forth in the CONFESSION of FAITH and CATECHISMS.

Agreed upon by the ASSEMBLY of DIVINES at *Westminster*, and received by the General Assembly of the Kirk of SCOTLAND.

The sum of Saving Knowledge may be taken up in these four heads. 1. The woeful condition wherein all men are by nature, through breaking of the Covenant of Works. 2. The Remedy provided for the Elect in Jesus Christ, by the Covenant of Grace. 3. The means appointed to make them partakers of this Covenant. 4. The blessings which are effectually conveyed unto the Elect by these means. Which four heads are set down each of them in some few Propositions.

HEAD I. Our woeful condition by nature, through breaking the Covenant of Works. *Hos.* 13. 9. *O Israel thou hast destroyed thy self.*

THe Almighty and Eternal God, the Father, the Son, and the Holy Ghost, three distinct persons, in one and the same undivided God-head, equally infinite in all perfections; did before time most wisely decree for his own Glory, whatsoever cometh to pass in time, and doth most holily, and infallibly execute all his Decrees, without being partaker of the sin of any creature.

II. This God in six dayes made all things of nothing very good in their own kind, in special he made all the Angels holy; and he made our first Parents *Adam*, and *Eva*, the root of mankind, both upright and able to keep the Law written in their heart. Which law they were naturally bound to obey under pain of death, but God was not bound to reward their service, till he entred in a Covenant or Contract with them, and their posterity in them, to give them eternal life upon condition of perfect personal obedience, withal threatning death in case they should fail. This is the Covenant of Works.

III. Both Angels, and men were subject to the change of their own free-will, as experience proved (God having reserved to himself the incommunicable property of being naturally unchangeable.) For many Angels of their own accord fell by sin from their first estate and became Devils, our first Parents being intised by Satan, one of these Devils speaking in a serpent, did break the Covenant of Works in eating the forbidden fruit, whereby they & their posterity being in their loines, as branches in the root, and comprehended in the same Covenant with them, became not only lyable to eternal death, but also lost all ability to please God; yea, did become by nature enemies to God and to all Spiritual good, and inclined only to evil continually. This is our original sin, the bit-

ter

ter root of all our actual tranigreſſions, in thought, word, and deed.

Head 2. The remedy provided in Jeſus Chriſt for the Elect by the Covenant of Grace, *Hoſ.* 13. 9. *O Iſrael thou haſt deſtroyed thy ſelf, but in me is thine help.*

ALbeit man, having brought himſelf into this woful condition, be neither able to help himſelf, nor willing to be helped by God out of it, but rather inclined to lye ſtill unſenſible of it, till he periſh; yet God for the glory of his rich Grace, hath revealed in his Word a way to ſave ſinners, to wit, by faith in Jeſus Chriſt the Eternal Son of God, by vertue of, and according to, the tenor of the Covenant of Redemption, made and agreed upon between God the Father and God the Son, in the counſel of the Trinitie before the world began.

II. The ſum of the Covenant of Redemption is this; God having freely choſen unto life, a certain number of loſt mankind, for the Glory of his rich Grace did give them before the World began, unto God the Son appointed Redeemer, that upon condition he would humble himſelf ſo far as to aſſume the Human Nature of a ſoul and a body, unto Perſonal Union with his Divine Nature, and ſubmit himſelf to the Law as ſurety for them

and satisfie Justice for them, by giving obedience in their name, even unto the suffering of the cursed death of the Crosse, he should ransome and redeem them all from sin and death, and purchase unto them righteousnesse and eternal life, with all saving graces leading thereunto, to be effectually, by means, of his own appointment, applyed in due time to every one of them. This condition the Son of God (who is Jesus Christ our Lord) did accept before the world began, and in the fulnesse of time came into the world, was born of the Virgin *Mary*, subjected himself to the Law, and compleatly payed the ransome on the Cross: but by vertue of the foresaid bargain made before the world began, he is in all ages, since the fall of *Adam*, still upon the work of applying actually the purchased benefits unto the elect: and that he doth by way of entertaining a Covenant of free grace and reconciliation with them, through faith in himself, by which Covenant he makes over to every beleever a right and interest to himself, and to all his blessings.

III. For the accomplishment of this Covenant of Redemption, and making the Elect partakers of the benefits thereof in the Covenant of Grace, Christ Iesus was clad with the threefold Office of Prophet, Priest, and King. Made a *Prophet*, to reveal all saving knowledge to his people, and to perswade them to believe and obey the same. Made a *Priest*,

Priest, to offer up himself a sacrifice once for them all, and to interceed continually with the Father for making their persons and services acceptable to him. And made a *King*, to subdue them to himself, to feed and rule them by his own appointed ordinances, and to defend them from their enemies.

HEAD 3. The outward means appointed to make the elect partakers of this Covenant, and all the rest that are called to be inexcusable, *Mat.* 22. 14. *Many are called.*

THe outward means and ordinances for making men partakers of the Covenant of Grace are so wisely dispensed, as the Elect shall be infallibly converted and saved by them, and the Reprobate among whom they are not, be justly stumbled. The means are specially these four. 1. The Word of God. 2. The Sacraments. 3. Kirk Government. 4. Prayer. In the Word of God Preached by sent messengers, the Lord makes offer of Grace to all sinners upon condition of faith in Jesus Christ, and whosoever do confesse their sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their children received into the honour and priviledges of the Covenant of Grace. By *the Sacraments* God will have the Covenant sealed

led for confirming the bargain, on the foresaid condition. By *Kirk Government*, he will have them hedged in, and helped forward unto the keeping of the Covenant. And by *Prayer*, he will have his own glorious Grace promised in the Covenant, to be daily drawn forth, acknowledged, and imployed. All which means are followed either really, or in profession only, according to the quality of the Covenanters, as they are true or counterfit beleevers.

II. The Covenant of Grace set down in the Old Testament before Christ came, and in the New since he came, is one and the same in substance, albeit different in outward Administration: for the Covenant in the Old Testament, being sealed with the Sacraments of Circumcision and the Paschal Lamb, did set forth Christs death to come, and the benefits purchased thereby, under the shadow of bloody sacrifices and sundry ceremonies: but since Christ came, the Covenant, being sealed by the Sacraments of Baptism, and the Lords supper, do clearly hold forth Christ already crucified before our eyes, victorious over death, and the grave, and gloriously ruling heaven, and earth for the good of his own people.

HEAD 4. The blessings which are effectually conveyed by these means to the Lords Elect or chosen ones, *Mat.* 22. 14. *Many are called, but few are chosen.*

BY these outward Ordinances, as our Lord makes the Reprobate inexcusable, so, in the power of his Spirit, he applyes unto the Elect effectually, all saving graces purchased to them, in the Covenant of Redemption, and maketh a change in their persons. In particular, 1. He doth convert or regenerate them, by giving spiritual life to them, in opening their understandings, renewing their wills, affections and faculties, for giving spiritual obedience to his commands. 2. He gives unto them *saving Faith*, by making them, in the sense of deserved condemnation, to give their consent heartily to the Covenant of Grace, and to imbrace Christ Jesus unfainedly. 3. He gives *them Repentance*, by making them, with Godly sorrow in the hatred of sin, and love of Righteousnesse, turn from all iniquity to the service of God: and, 4. He *Sanctifies* them, by making them go on and persevere in faith, and spiritual obedience of the Law of God, manifested by fruitfulnesse in all duties, and doing good works, as God offereth occasion.

II. To-

II. Together with this inward change of their Persons, God changes also their state, for so soon as they are brought by Faith into the Covenant of Grace: 1 He *Iustifies* them, by imputing unto them, that perfect obedience which Christ gave to the Law, and the satisfaction also which upon the Crosse Christ gave unto Justice in their name. 2. He *Reconceals* them, and makes them friends to God, who were before enemies to God. 3. He *Adoptes* them that they shall be no more children of Satan, but children of God, inriched with all spiritual priviledges of his Sons: And last of all, after their warfare in this life is ended, he perfects the holinesse and blessednesse, first of their souls at their death, and then both of their souls and their bodies, being joyfully joyned together again in the Resurrection, at the day of his Glorious coming to judgment, when all the wicked shall be sent away to hell, with Satan whom they have served; but Christs own chosen and redeemed ones, true Beleevers, Students of holinesse, shall remain with himself for ever, in the state of *Glorification.*

THE

The practical use of Saving Knowledge, Contained in SCRIPTURE, and holden forth briefly in the foresaid CONFESSION of FAITH and CATECHISMS.

THe chief general use of Christian Doctrine is, to convince a man of sin, and of Righteousnesse, and of Judgement, *Iohn* 16. 8. partly by the Law or Covenant of Works, that he may be humbled & become penitent, and partly by the Gospel or Covenant of Grace, that he may become an unfained beleever in Jesus Christ, and be strengthned in his faith upon solid grounds and warrands, and give evidence of the truth of his faith by good fruits, and so be saved.

The sum of the Covenant of Works, or of the Law, is this, *If thou do all that is commanded, and not fail in any point, thou shalt be saved: But if thou fail, thou shalt die*, Rom. 10. 5. Gal. 3. 10. 12.

The sum of the Gospel or Covenant of grace and Reconciliation is this, *If thou flee from deserved wrath, to the true Redeemer Iesus Christ* (who is able to save to the uttermost all that come to God, through him) *thou shalt not perish,*

riſh, but have eternal life, Rom. 10. 8, 9. 11.

For convincing a man of ſin, of Righteouſneſs and of Judgement by the Law, or Covenant of Works, let theſe Scriptures among many moe be made uſe of.

1. For convincing a man of ſin by the Law: conſider, *Jer.* 17. 9, 10.

THe heart is deceitful above all things, and deſperately wicked, who can know it? I the Lord ſearch the heart, I try the reins, even to give every man according to his wayes, and according to the fruit of his doings.

Here the Lord teacheth theſe two things.

1. That the fountain of all our miſcarriage and actual ſinning againſt God is in the heart, which comprehendeth the mind, will, affections and all the powers of the ſoul, as they are corrupted and defiled with original ſin: the mind being not only ignorant and uncapable of ſaving truth; but alſo full of error and enimity againſt God, and the will and affections being obſtinatly diſobedient unto all Gods directions, and bent toward that only which is evil, *The heart*, ſaith he, *is deceitful above all things, and deſperately wicked*; yea, and unſearcheably wicked: ſo that *no man can know it*; and, *Gen.* 6. 5. *Every imagination of the thoughts of mans heart is only evil continually* (ſaith the Lord) whoſe teſtimony we muſt truſt in this & all other matters: and experience alſo may teach us, that till God make

us

us deny our ſelves, we never look to God in any thing, but fleſhly ſelf intereſt alone doth rule us and move all the wheels of our actions

2. That the Lord bringeth our original ſin or wicked inclination, with al the actual fruits thereof, unto reckoning before his Judgement Seat, *for he ſearcheth the heart and tryeth the reins, to give every man according to his wayes, and according to the fruit of his doings.*

Hence let every man reaſon thus:

What God and my guilty conſcience beareth witneſſe of, I am convinced that it is true.

But God and my guilty conſcience beareth witneſſe, that my heart is deceitful above all things, and deſperately wicked; and that all the imaginations of my heart, by nature, are only evil continually.

Therefore I am convinced that this is true.

Thus a man may be convinced of ſin by the Law.

2. For convincing a man of righteouſneſs by the Law, conſider, *Gal.* 3.10.

As many as are of the works of the Law, are under the curſe; for it is written, Curſed is every one that continueth not in all things which are written in the book of the Law to do them.

Here the Apoſtle teacheth us three things.

1. That by reaſon of our natural ſinfulneſs, the impoſſibility of any mans being juſtified by the works of the Law is ſo certain, that whoſo-

whosoever do seek Justification by the works of the Law, are liable to the curse of God, for breaking of the Law; *for, as many as are of the works of the Law are under the curse*, saith he.

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the precepts, or doing of some, or of all duties (if it were possible) for a time is not sufficient: for the Law requireth, that *a man continue in all things which are written in the book of the Law, to do them.*

3. That because no man can come up to this perfection, every man by nature is under the curse: for the Law saith, *Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.*

Now to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath, upon soul and body, both in this life and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every man reason thus.

Whosoever, according to the Covenant of Works is liable to the curse of God, for breaking the Law, times and wayes out of number, cannot be justified or find righteousnesse by the works of the Law.

But I (may every man say) *according to the Covenant of Works, am liable to the curse of God, for breaking the Law, times and wayes out of number.*

There-

Therefore I cannot be justified, or have righteousnesse by the works of the Law.

Thus may a man be convinced of righteousnesse, that it is not to be had by his own works, or by the Law.

3. For convincing a man of Judgement by the Law: consider, 2 *Thes.* 1. 7. *THe Lord shall be revealed from heaven with his mighty Angels.* ver. 8. *In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Iesus Christ.* ver. 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* ver. 10. *When he shall come to be glorified in his saints, and to be admired in all them that beleeve.*

Wherein we are taught, that our Lord Jesus, who now offers to be Mediator for them who beleeve in him, shall at the last day, come armed with flaming fire, to judge, condemn and destroy all them who have not beleeved God, have not received the offer of grace made in the Gospel, nor obeyed the doctrine thereof; but remain in their natural estate under the Law or Covenant of Works.

Hence let every man reason thus:

What the righteous Judge hath fore-warned me shall be done, at the last day, I am sure is just judgement.

But the righteous Judge hath fore-warned me, that if I do not beleeve God in time, and obey

obey the Doctrine of the Gospel, I shall be secluded from his presence and his glory, at the last day, and be tormented in soul and body for ever.

Therefore I am convinced that this is just Judgement.

And I have reason to thank God heartily, who hath forewarned me to flee from the wrath which is to come.

Thus every man may be, by the Law or Covenant of Works, convinced of judgement, if he shall continue under the Covenant of Works, or shall not obey the Gospel of our Lord Jesus.

For convincing a man of sin, righteousness and judgment by the Gospel.

AS for convincing a man of sin, and righteousnesse, and judgement by the Gospel or Covenant of Grace, he must understand three things. 1. That not believing in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater and more dangerous sin, then all other sins against the Law; because the hearers of the Gospel, not believing in Christ, do reject Gods mercy in Christ, the only way of freedom from sin and wrath, and will not yeeld to be reconciled to God. Next, he must understand that perfect remission of sin and true righteousnes is to be had only by faith in Jesus; because God requireth no other conditions

conditions but faith, and teſtifies from heaven that he is well pleaſed to juſtifie ſinners upon this condition. 3. He muſt underſtand that, upon righteouſneſſe received by faith, judgement ſhall follow on the one hand, to the deſtroying of the works of the Devil in the beleever, and to the perfecting of the work of Sanctification in him, with power; and that upon refuſing to take righteouſneſſe by faith in Jeſus Chriſt, judgement ſhall follow on the other hand, to the condemnation of the misbeleever, and deſtroying of him with Satan and his ſervants for ever.

For this end let theſe paſſages of Scripture, among many others, ſerve to make the greatneſſe of the ſin of not beleeving in Chriſt appear, or to make the greatneſs of the ſin of refuſing of the Covenant of Grace, offered to us, in the offering of Chriſt unto us, let the fair offer of Grace be looked upon as it is made, *Iſ.* 55. 3. *Incline your ear and come unto me* (ſaith the Lord) *hear, and your ſoul ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of David.* That is, if ye will beleeve me, and be reconciled to me, I will by Covenant, give unto you Chriſt, and all ſaving graces in him; repeated, *Acts* 13. 34.

Again conſider that this general offer in ſubſtance is equivalent to a ſpecial offer made to every one in particular, as appeareth by the Apoſtles making uſe of it, *Acts* 16. 13. *Beleeve on the Lord Jeſus Chriſt and thou ſhalt*

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shalt be saved and thy house. The reason of which offer is given, *Iob.* 3.16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* Seeing then this great salvation is offered in the Lord Jesus, whosoever believe not in him, but look for happinesse some other way, what doth he else but observe lying vanities, and forsake his own mercy which he might have had in Christ? *Jonah* 2. 8,9. What doth he else but blaspheme God in his heart? as it is said, 1 *John* 5, 10. *He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record that God hath given to us eternal life, and this life is in his Son;* and that no sin against the Law is like unto this sin, Christ testifies, *Joh.* 15. 22. *If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin.* This may convince a man of the greatnesse of this sin of not believing in Christ.

For convincing a man of righteousnesse to be had onely by faith in Christ: consider how, *Rom.* 10.3,4.

IT is said, that *the Jews being ignorant of Gods righteousnesse, and going about to establish their own righteousnesse, have not submitted themselves unto the righteousnesse of God* (and so they perished) *for Christ is the*

end

end of the Law for righteousnesse to every one that believeth: and Act. 13. 34. *By Christ Jesus all that believe, are justified from all things, from which ye could not be justified by the Law of Moses:* and 1 John 1. 7. *The bloud of Jesus Christ, his Son, cleanseth us from all sin.*

For convincing a man of judgement, if a man imbrace this righteousnesse: consider, 1 John 3. 8. *For this purpose the Son of God was manifested that he might destroy the works of the devil.* and Heb. 9. 14. *How much more shall the bloud of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God.*

But if a man imbrace not this righteousnes, his doom is pronounced, Iohn 3. 18. *He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darknesse rather then light.*

Hence let the penitent desiring to believe, reason thus:

What doth suffice to convince all the Elect in the world of the greatnesse of the sin of not believing in Christ, or refusing to flee to him for relief from sins done against the Law, and from wrath due thereto? and what sufficeth to convince them that righteousnesse and eternal life is to be had by faith in Jesus Christ, or by consenting to the Covenant of Grace in him?

and

and what ſufficeth to convince them of Judgement to be exerciſed by Chriſt for deſtroying the works of the devil in a man, and ſanctifying and ſaving all that beleeve in him, may ſuffice to convince me alſo.

But what the Spirit hath ſaid in theſe or other like Scriptures, ſuffice to convince the Elect world of the foreſaid ſin and righteouſneſſe and judgement.

Therefore what the Spirit hath ſaid in theſe and other like Scriptures, ſerveth to convince me thereof alſo.

Whereupon let the penitent deſiring to beleeve take with him words and ſay heartily to the Lord; Seing thou ſayeſt, *ſeek ye my face*, my ſoul anſwereth unto thee, *thy face, Lord, will I ſeek*, I have hearkned unto the offer of an everlaſting Covenant of all ſaving mercies to be had in Chriſt, and I do heartily embrace thy offer, Lord let it be a bargain, *Lord I beleeve, help my unbeleef*: Behold I give my ſelf to thee to ſerve thee in all things for ever, and I hope *thy right hand ſhall ſave me*, the Lord will perfect that which concerneth me, thy mercy, O Lord endureth for ever, forſake not the *works of thine own hands.* Thus may a man be made an unfained beleever in Chriſt.

For

For ſtrengthning the mans faith who hath agreed unto the Covenant of Grace.

BEcauſe many true believers are weak, and do much doubt if ever they ſhall be ſure of the ſoundneſs of their own Faith and Effectual Calling, or made certain of their Juſtification and Salvation, when they ſee, that many, who profeſſe faith, are found to deceive themſelves; let us ſee how every believer may be made ſtrong in the faith, and ſure of his own Election and Salvation upon ſolid grounds, by ſure warrands and true evidences of faith. To this end among many other Scriptures take theſe following.

1. For laying ſolid grounds of faith, conſider, 2 *Pet.* 1. 10.

Wherefore the rather brethren, give diligence to make ſure your calling and election, for if ye do theſe things ye ſhall never fall.

In which words the Apoſtle teacheth us theſe four things, for help and direction, how to be made ſtrong in the faith.

1. That ſuch as believe in Chriſt Jeſus, and are fled to him for relief from ſin and wrath, albeit they be weak in the faith, yet they are indeed Children of the ſame Father, with the Apoſtles; for ſo he accounteth of them, while he calleth them *brethren.*

2. That albeit we be not ſure, for the time of our Effectual Calling and Election, yet we may be made ſure of both, if

we uſe diligence: for this he preſuppoſeth, ſaying, *Give diligence to make your calling and election ſure.*

3. That we muſt not be diſcouraged, when we ſee many ſeeming believers prove rotten branches and make defection, but we muſt the rather take the better heed to our ſelves: *Wherefore the rather brethren*, ſaith he, *give all diligence.*

4. That the way to be ſure both of our Effectual Calling, and Election, is to make ſure work of our Faith, by laying the grounds of it ſolidly, and bringing forth the fruits of our faith in new obedience conſtantly, *For if ye do theſe things*, ſaith he, *ye ſhall never fall*; underſtanding by theſe things, what he had ſaid of ſound faith, *ver.* 1,2,3,4. And what he had ſaid of the bringing out of the fruits of faith, *ver.* 5,6,7,8.

To this ſame purpoſe, conſider, **Rom.** 8.1 *There is therefore now no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.* ver. 2. *For the Law of the Spirit of life, in Chriſt Jeſus hath made me free from the Law of ſin and death.* ver. 3. *For what the Law could not do in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.* ver. 4. *That the righteouſneſſe of the Law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.*

Where

Wherein the Apostle teacheth us these four things for laying of the ground of faith solidly.

1. That every one is a true believer, who in the sense of his sin, and fear of Gods wrath doth flee for full relief from both unto Jesus Christ alone, as the only Mediator, and all-sufficent Redeemer of men, and being fled to Christ, doth strive against his own flesh, or corrupt inclination of nature, and studieth to follow the rule of Gods Spirit, set down in his Word; for the man whom the Apostle doth here bless as a true believer, is a man in Christ Jesus: *who doth not walk after the flesh but after the Spirit.*

2. That all such persons as are fled to Christ, and do strive against sin, howsoever they may be possibly exercised under the sense of wrath, and fear of condemnation, yet they are in no danger; for, *there is no condemnation* (saith he) *to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.*

3. That albeit the Apostle himself (brought in here for examples cause) and all other true believers in Christ, be, by nature, under the Law of sin and death, or under the Covenant of Works, (called the Law of sin and death, because it bindeth sin and death upon us, till Christ set us free) yet the Law of the spirit of life in Christ Jesus, or the Covenant of grace (so called, because it doth inable and quicken man to a spiritual life through Christ) doth

ſet the Apoſtle and all true believers free from the Covenant of Works or the Law of ſin and death, ſo that every man may ſay with him, *The Law of the Spirit of life*, or the Covenant of Grace, *hath freed me from the Law of ſin and death*, or Covenant of Works.

4. That the fountain and firſt ground from whence our freedom from the curſe of the Law doth flow, is the Covenant of Redemption, paſt betwixt God, and God the Son, as incarnat, wherein Chriſt takes the curſe of the Law upon him for ſin, that the beleever, who could not otherwiſe be delivered from the Covenant of Works, may be delivered from it. And this Doctrine the Apoſtle holdeth forth in theſe four branches. 1. That it was utterly impoſſible for the Law, or Covenant of Works, to bring righteouſneſs and life to a ſinner, becauſe it was weak. 2. That this weakneſs and inability of the Law, or Covenant of Works, is not the fault of the Law, but the fault of ſinful fleſh, which is neither able to pay the penalty of ſin, nor to give perfect obedience to the Law (preſuppoſing by-gone ſins were forgiven) the Law was weak (ſaith he) *through the fleſh*. 3. That the righteouſneſs and ſalvation of ſinners which was impoſſible to be brought about by the Law, is brought to paſſe by ſending God his own Son, Jeſus Chriſt *in the fleſh*, in whose fleſh ſin is condemned and puniſhed, for making ſatisfaction in the behalf of the Elect

that

that they might be ſet free. 4. That, by his means the Law loſſeth nothing, becauſe the righteouſneſs of the Law, is beſt fulfil'ed this way; Firſt by Chriſt, giving perfect active obedience in our name unto it in all things: Next, by his paying, in our name, the penalty, (due to our ſinnes) in his death. And laſtly, by his working of Sanctification in us, who are true beleevers, who ſtrive to give new obedience unto the Law, and *walk not after the fleſh, but after the Spirit.*

VVarrants to believe.

For building our confidence upon this ſolid ground, theſe four warrants and ſpecial motives to beleeve in Chriſt may ſerve: the 1. whereof is *Gods hearty invitation*, holden forth, *Iſai.* 55. 1, 2, 3, 4, 5.

Ho, every one that thirſteth, come ye to the waters, and he that hath no money, come and buy without money, and without price. ver. 2. *Wherefore do ye ſpend your money for that which is no bread, and your labour for that which ſatisfieth not; hearken diligently unto me, and eat ye that which is good, and let your ſoul delight it ſelf in fatneſſe.* ver. 3. *Incline your ear and come to me: hear, and your ſoul ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of David.* ver. 4. *Behold, I have given him for a witneſs to the people, a leader and commander to the people,* &c.

Here (after ſetting down the precious ranſome of our Redemption by the ſufferings of Chriſt, and the rich bleſſings purchaſed to us thereby in the two former Chapters) the Lord, in this Chapter,

1. Maketh open offer of Chriſt and his grace by proclamation of a free and gracious market of Righteouſneſſe and Salvation; to be had through Chriſt to every ſoul without exception, that truely deſires to be ſaved from ſin and wrath, *Ho, every one that thirſteth*, ſaith he.

2. He inviteth all ſinners, that, for any reaſon, ſtand at diſtance with God, to come and take from him riches of Grace running in Chriſt as a river, to waſh away ſin, and to ſlaken wrath: *Come ye to the water*, ſaith he.

3. Leſt any ſhould ſtand aback, in the ſenſe of his own ſinfulneſſe or unworthineſſe and inability to do any good, the Lord calleth upon ſuch perſons in ſpecial, ſaying, *He that hath no money, come.*

4 He craveth no more of his merchant, but that he be pleaſed with the wares offered, which are grace and more grace, and that he heartily conſent unto, and imbrace this offer of grace, that ſo he may cloſe a bargain and a formal Covenant with God, *Come buy without money* (ſaith he) *Come eat*, that is, conſent to have, and take unto you all ſaving graces, make the wares your own, poſſeſſe them, and make uſe of all bleſſings in Chriſt, whatſoever maketh for your ſpiritual life and com-

comfort, uſe and enjoy it freely, without paying any thing for it. *Come buy wine and milk, without money and without price*, ſaith he.

5. Becauſe the Lord knoweth how much we are inclined to ſeek righteouſneſſe and life by our own performances, and ſatisfaction, to have righteouſneſſe and life, as it were by the way of works, and how loath we are to embrace Chriſt Jeſus, and to take life by way of free grace, through Jeſus Chriſt, upon the tearms, whereupon it is offered to us, therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timous admonition, giving us to underſtand that we ſhall but loſſe our labour in this our way, *wherefore do ye ſpend your money* (ſaith he) *for that which is not bread, and your labour for that which ſatisfieth not.*

6. The Lord promiſeth to us ſolid ſatisfaction, in the way of betkaing our ſelves unto the grace of Chriſt, even true contentment, and fulneſs of ſpiritual pleaſure, ſaying, *Hearken diligently unto me, and eat that which is good, and let your ſoul delight it ſelf in fatneſs.*

7. Becauſe faith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for beleeving of, and liſtening unto the truth, which is able to beget the application of ſaving faith, and to draw the ſoul to truſt in God. *Incline your ear and come unto me* (ſaith he) To which end the Lord promiſeth, that this offer, being recei-

ved, ſhall quicken the dead ſinner, and that upon the welcoming of this offer, he wil cloſe the Covenant of Grace with the man that ſhall conſent unto it, even an indiſſolvable Covenant of perpetual Reconciliation and Peace, *Hearken and your ſoul ſhall live, and I will make an everlaſting Covenant with you.*

Which Covenant he declareth, ſhall be in ſubſtance the aſſignation, and the making over of all the ſaving graces, which David (who is Jeſus Chriſt, *Acts* 13. 34.) hath bought for us in the Covenant of Redemption, *I will make a Covenant with you* (ſaith he) *even the ſure mercies of David. By ſure mercies* he means ſaving graces, ſuch as are righteouſneſs, peace, and joy in the holy Ghoſt, Adoption, Sanctification, and Glorification, and whatſoever belongs to godlineſs, and life eternal.

8. To confirm and aſſure us of the real grant of theſe ſaving mercies, and to perſwade us of the reality of the Covenant betwixt God and the beleever of this word, the Father hath made a fourfold gift of his Eternal and only begotten Son.

Friſt, to be incarnate and born, for our ſake of the ſeed of *David*, his type, for which cauſe he is called here, and *Act.* 13, 34. [*David* the true and Everlaſting King of Iſrael]. This is the great gift of God to man, *Joh.* 4. 10. And here [I have given him to be *David*, or born of *David* to the people.]

Secondly,

Secondly, he hath made a gift of Christ to be a *witness* to the people, both of the sure and saving mercies granted to the redeemed in the Covenant of Redemption, and also of the Fathers willingness, and purpose to apply them, and to make them fast in the Covenant of Reconciliation made with such as embrace the offer; *I have given him* (saith the Lord here) *to be a witnesse to the people*: and truely he is a sufficient witnesse in this matter, in many respects. 1. Because he is one of the Persons of the blessed Trinity, and pairty contracter for us, in the Covenant of Redemtion before the world was. 2. He is by office as Mediator, the messenger of the Covenant, and hath gotten commission to reveal it. 3. He began actually to reveal it in Paradice, where he promised, that the seed of the woman should bruise the head of the serpent. 4. He set forth his own death and sufferings and the great benefits that should come thereby to us, in the types and figures of sacrifices and ceremonies before his coming. 5. He gave more and more light about this Covenant, speaking by his Spirit, from age to age, in the holy Prophets. 6. He came himself, in the fulnesse of time, and did bear witnes of all things belonging to this Covenant, and of Gods Willing mind to take belevers into it, partly by uniting our nature in one person with the Divine Nature: partly by Preaching the good tidings of the Covenant:

with his own mouth; partly by paying the price of Redemption on the Croſs, and partly by dealing ſtill with the people from the beginning to this day, to draw in, and to hold in the redeemed in this Covenant.

Thirdly, God hath made a gift of Chriſt, *as a leader to the people*, to bring us through all difficulties, all afflictions and temptations, unto life, by this Covenant. And he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant, all the way on unto ſalvation. 1. By the direction of his Word and Spirit. 2. By the example of his own life, in faith and obedience, even to the death of the Croſſe. 3. By his powerful working, bearing his redeemed ones in his armes, and cauſing them to lean on him, while they goe up through the wilderneſs.

Fourthly, God hath made a gift of Chriſt unto his people, as a *Commander*; which Office he faithfully exerciſeth, by giving to his Kirk and people, Lawes and Ordinances, Paſtours and Governours, and all neceſſary officers, by keeping Courts and Aſſemblies among them to ſee that his Laws be obeyed: Subduing by his Word, Spirit, and Diſcipline, his peoples corruptions: and, by his wiſedom and power, guarding them againſt their enemies whatſoever.

Hence, he who hath cloſed bargain with God, may ſtrengthen his faith, by reaſoning after this manner.

Whoſo-

Whoſoever doth heartily receive the offer of free grace made here to ſinners, thirſting for righteouſneſs & ſalvation, unto him by everlaſting Covenant belongeth Chriſt the true *David*, with all his ſure and ſaving mercies. But I (may the weak beleever ſay) do heartily receive the offer of freegrace, made hereto ſinners, thirſting for righteouſnes and ſalvation. Therefore unto me, by an everlaſting Covenant belongeth Chriſt Jeſus, with all his ſure and ſaving mercies.

The ſecond warrand and ſpecial motive to imbrace Chriſt and believe in him, is the earneſt *requeſt* that God maketh to us to be reconciled to him in Chriſt, holden forth, 2 *Cor.* 5. *ver.* 14. 19, 20, 21.

GOD *was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them: and hath committed unto us the word of Reconciliation.* ver. 20. *Now then we are embaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead, be ye reconciled to God.* ver. 21. *For he hath made him to be ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him:*

Wherein the Apoſtle teacheth us theſe nine Doctrines.

1. That the elect world, or the world redeemed,

redeemed ſouls, are by nature in the eſtate of enimity againſt God; This is preſuppoſed in the word *Reconciliation*; for reconciliation, or renewing of friendſhip, cannot be, except betwixt theſe that have been at enimity.

2. That in all the time by paſt, ſince the fall of *Adam*, Chriſt Jeſus, the eternal Son of God, as Mediator, and the Father in him, hath been about the making friendſhip (by his Word and Spirit) betwixt himſelf and the *elect world*, *God* (ſaith he) *was in Chriſt reconciling the world to himſelf.*

3. That the way of reconciliation was in all ages one and the ſame in ſubſtance, viz. by forgiving the ſinnes of them who do acknowledge their ſinnes, and their enimity againſt God, and do ſeek reconciliation and remiſſion of ſins in Chriſt, for God (ſaith he) *was in Chriſt reconciling the world to himſelf*, by way of *not imputing their treſpaſſes unto them.*

4. That the end and ſcope of the Goſpel and whole Word of God, is threefold. 1. It ſerveth to make people ſenſible of their ſins, and of their enimity againſt God, and of their danger if they ſhould ſtand out, and not fear Gods diſpleaſure. 2. The Word of God ſerveth to make men acquaint with the courſe which God hath prepared for making friendſhip with him through Chriſt, viz. That if men ſhall acknowledge the enimity, and

ſhall

ſhall be content to enter into a Covenant of friendſhip with God, through Chriſt, then God will be contented to be reconciled with them freely. 3. The word of God ſerveth to teach men how to cary themſelves towards God, as friends, after they are reconciled to him, viz. to be loath to ſin againſt him, and to ſtrive heartily to obey his Commandments, and therefore the *Word of God* here is called *the Word of reconciliation*, becauſe it teacheth us, what need we have of reconciliation, and how to *make* it, and how to *keep* the reconciliation or friendſhip, being made with God through Chriſt.

5. That albeit the hearing, believing, and obeying of this word, doth belong to all thoſe to whom this Goſpel doth come, yet the office of preaching of it, with authority, belongeth to none but to ſuch only as God doth call to this miniſtry, and ſendeth out with Commiſſion for this work. This the Apoſtle holdeth forth, *ver.* 18. in theſe words, *he hath committed to us the word of Reconciliation.*

6. That the Miniſters of the Goſpel ſhould behave themſelves as Chriſts meſſengers, and ſhould cloſely follow their commiſſion ſet down in the word, *Matth.* 28: 19, 20. and when they do ſo, they ſhould be received by the people, as Ambaſſadours from God: for here the Apoſtle, in all their names, ſaith, *we are Ambaſſadours for Chriſt,*

as though God did beseech you by us.

7. That Ministers in all earnestnesse of affections should deal with people, to acknowledge their sins, and their natural enimity against God more and more seriously: and to consent to the Covenant of Grace and embassage of Christ more and more heartily; and to evidence more and more clearly their reconciliation by a holy carriage before God. This he holdeth forth, when he saith, *we pray you be reconciled to God.*

8. That in the Ministers affectionat dealing with the people, the people should consider, that they have to do with God and Christ, requesting them by the Ministers to be reconciled, now there cannot be a greater inducement to break a sinners hard heart, then Gods *making request* to him for friendship: for when it became us, who have done so many wrongs to God, to seek friendship of God, he preventeth us: and (O wonder of wonders) he *requesteth* us to be content to be reconciled with him! and therefore most fearful wrath must abide them, who do set light by this *request*, and do not yeeld when they hear Ministers with Commission, saying, *We are embassadours for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.*

9. To make it appear, how it cometh to passe that the Covenant of Reconciliation should be so easily made up betwixt God and

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a humble ſinner fleeing to Chriſt, the Apoſtle leads us unto the cauſe of it, holden forth in the Covenant of Redemption; the ſum whereof is this. *It is agreed betwixt God and the Mediator Jeſus Chriſt the Son of God Surety for the redeemed: as parties contracters, that the ſins of the redeemed ſhould be imputed to innocent Chriſt, and he both condemned and put to death for them, upon this very condition, that whoſoever heartily conſents unto the Covenant of Reconciliation offered through Chriſt, ſhall by the imputation of his obedience unto them, be juſtified and holden righteous before God, for God hath made Chriſt who knew no ſin, to be ſin for us* (ſaith the Apoſtle) *that we might be made the Righteouſneſſe of God in him.*

Hence may a weak beleever ſtrengthen his faith, by reaſoning from this ground after this manner.

He that upon the loving requeſt of God and Chriſt, made to him by the mouth of his Miniſters (having commiſſion to that effect) *hath embraced the offer of perpetual reconciliation through Chriſt, and do purpoſe by Gods grace, as a reconciled perſon to ſtrive againſt ſin, and to ſerve God to his power conſtantly, may be as ſure to have righteouſneſſe and eternal life given to him for the obedience of Chriſt imputed to him, as it is ſure that Chriſt was condemned and put to death for the ſins of the redeemed imputed to him.*

But

But I (may the weak beleever ſay) *upon the loving requeſt of God and Chriſt made to me by the mouth of his Miniſters, have imbraced the offer of perpetual reconciliation through Chriſt, and do purpoſe by Gods grace, as a reconciled perſon, to ſtrive againſt ſin, and to ſerve God to my power conſtantly.*

Therefore *I may be as ſure to have righteouſneſſe and eternal life given to me for the obedience of Chriſt imputed to me, as it is ſure that Chriſt was condemned and put to death for the ſins of the redeemed imputed to him.*

The third warrand and ſpecial motive to believe in Chriſt, is the ſtrait and awful *command* of God, charging all the hearers of the Goſpel to approach to Chriſt, in the order ſet down by him, and to believe in him: holden forth, 1 *John* 3. 23.

THis is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us commandment.

Wherein the Apoſtle giveth us to underſtand theſe five Doctrines.

1. That if any man ſhall not be taken with the ſweet *invitation* of God, nor with the humble and loving requeſt of God made to him to be reconciled, he ſhall find he hath

to do with the Soveraign Authority of the higheſt Majeſty; *for this is his commandment, that we beleeve in him*, ſaith he.

2. That if any man look upon this command as he hath looked heretofore upon the neglected commandments of the Law; he muſt conſider that this is a command of the Goſpel, poſterior to the Law given for making uſe of the remedy of all ſins; which if it be diſſobeyed, there is no other command to follow but this: *Go ye curſed into everlaſting fire of hell*, for *this is his commandment*: the obedience of which is moſt pleaſant in his ſight, ver. 22. *And without which* it is impoſſible to pleaſe him, *Heb.* 11. 6.

2. That every one who heareth the Goſpel, muſt make conſcience of the duty of lively faith in Chriſt, the *weak beleever* muſt not think it preſumption to do what is commanded: the *perſon inclined to deſperation* muſt take up himſelf, and think upon obedience unto this ſweet and ſaving command: the *ſtrong beleever* muſt dip yet more in the ſenſe of his need he hath of Jeſus Chriſt, and more and more grow in the obedience of this command; yea, the moſt impenitent, *prophane and wicked perſon*, muſt not thruſt out himſelf, or be thruſt out by others, from *orderly* aiming at this duty, how deſperate ſoever his condition ſeem to be, for he that *commands all men to beleeve in Chriſt*, doth thereby command all men to beleeve that they are damned and loſt

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without Christ: he thereby *commands all* men to acknowledge their sins, and their need of Christ, and in effect commands *all men to repent*, that they may beleeve in him. And whosoever do refuse to repent of their bygone sins, are guilty of disobedience to this command given to all hearers, but especially to these that are within the visible Church: for *this is his commandment, that we should beleeve in the Name of his Son Jesus Christ*, saith he.

4. That he who obeyeth this commandment, hath built his salvation on a solid ground. For first, he hath found the promised Messiah, compleatly furnished with all perfections unto the perfect execution of the Offices of *Prophet, Priest*, and *King*; for he is that *Christ* in whom the man doth beleeve; 2. He hath embraced a Saviour who is able to save to the uttermost; yea, and who doth effectually save every one that cometh to God through him: for he is *Jesus* the true Saviour of his people from their sins. 3. He that obeyeth this command, hath built his salvation on the Rock, that is on the Son of God, to whom it is no robbery to be called equal to the Father, and who is worthy to be the object of saving Faith and of spiritual Worship, for *this is his command* (saith he) *that we beleeve in the Name of his Son Jesus Christ.*

5. That he who hath beleeved on Jesus Christ (though he be freed from the curse of the Law) is not freed from the command

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and obedience of the Law, but tyed thereunto by a new obligation, and a new command from Christ: Which new command from Christ, importeth help to obey the command: unto which command from Christ, the Father addeth his authority, and command also; *for this is his commandment* (saith John) *that we beleeve on the Name of his Son Jesus Christ, and love one another, as he hath commanded us.* The first part of which command enjoyning beleef in him, necessarily implyeth *love to God*, and so obedience to the first table, for beleeving in God, and loving God are inseparable. And the 2 part of the command injoyneth love to our neighbour, (especially to the household of faith) and so obedience to the second Table of the Law.

Hence may a weak beleever strengthen himself by reasoning from this ground after this manner.

Whosoever in the sense of his own sinfulnesse and fear of Gods wrath, at the command of GOD is fled to Jesus Christ the only remedy of sin and misery, and hath ingaged his heart to the obedience of the Law of love, his faith is not presumptuous or dead, but true and saving faith.

But I (may the weak beleever say) *in the sense of my own sinfulnesse and fear of Gods wrath, am fled to Jesus Christ the only remedy of sin and misery, and have engaged my heart to the obedience of the Law of love.*

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Therefore my faith is not a presumptuous and dead faith, but true and saving faith.

The fourth warrand and special motive to believe in Christ, is *much assurance of life* given, in case men shall obey the command of beleeving, and a *fearful certification* of destruction, in case they obey not: holden forth, *John.* 3.35.

THE *Father loveth the Son, and hath given all things into his hand.* ver. 36. *He that beleeveth on the Son, hath everlasting life, and he that beleeveth not the Son, shall not see life, but the wrath of God abideth on him.*

Wherein are holden forth to us these five following Doctrines.

1. That the Father is well satisfied with the undertakings of the Son, entred Redeemer and Surety to pay the ransome of beleevers, and to perfect them in holiness and salvation. *The Father loveth the Son*, saith he, viz. As he standeth Mediator in our name, undertaking to perfect our Redemption in all points. The Father *loveth him*, that is, doth heartily accept his offer to do the work; and is well pleased with him: his soul delighteth in him and resteth upon him, and maketh him in this his Office, the *receptacle of love and grace and good will* to be conveyed by him to beleevers in him.

2. That

2 That for fulfilling of the Covenant of Redemption, the Father hath given to the Son, (as he ſtandeth in the capacity of the Mediator) or as he is God incarnate, (the word made fleſh) all authority in heaven and earth, all furniture of the riches of grace, and of ſpirit and life with all power, and ability, which the Union of the Divine Nature with the humane: or which the fulneſſe of the Godhead, dwelling ſubſtantially in his Humane Nature, or which the indiviſible all-ſufficiency and omnipotency of the inſeparable, every where preſent *Trinity* doth import: or the work of Redemption can require; *the Father* (ſaith he) *hath given all things into the Sons hand*, to wit for accompliſhing his work.

3. Great aſſurance of life is holden forth to all, who ſhall heartily receive Chriſt and the offer of the Covenant of grace and reconciliation through him, *he that beleeveth on the Son* (ſaith he) *hath everlaſting life*, for it is made faſt unto him. 1. In Gods purpoſe, and irrevocable decree, as the beleever is a man *elected* to life. 2. By effectual calling of him unto life by God, who as he is faithful, ſo will he do it. 3. By promiſe and everlaſting Covenant, ſworn by God to give the beleever ſtrong conſolation in life and death upon immutable grounds. 4. By a pawn and infeftment under the great ſeal of the Sacrament of the Lords Supper, ſo oft as the beleever ſhall come to receive the ſymbols & pledges

ges of life. 5. In Christ the fountain and head of life, who is entered in a possession, as attorney for beleevers, in whom our life is so laid up, that it cannot be taken away. 6. By begun possession of spiritual life and regeneration, and a Kingdom consisting in righteonsnesse, peace, and joy in the Holy Ghost, erected within the beleever, as arles of the full possession of everlasting life.

4. A fearful certification is given, if a man receive not the Doctrine concerning righteousnesse and eternal life to be had by Jesus Christ: *he that* beleeves not the Son shall not *see life*, that is, not so much as understand what it meaneth.

5. He further certifieth, that if a man receive not the Doctrine of the Son of God, he shall be burdened twise with the wrath of God, once as a born rebel by nature, he shall bear the curse of the Law, or the Covenant of Works, and next, he shall endure a greater condemnation, in respect that light being come into the world, and offered to him, he hath rejected it, and loveth darknesse rather then light, and this double wrath shall be fastened and fixed immoveably upon him, so long as he remaineth in the condition of misbelief, *the wrath of God abideth on him*, saith he.

Hence may the weak beleever strengthen his faith by reasoning from this ground after this manner.

Whoso-

Whosoever believeth the Doctrine delivered by the Son of God, and findeth himself partly drawn powerfully to beleeve in him, by the sight of life in him, and partly driven by the fear of Gods wrath to adhere unto him, may be sure of right and interest to life eternal through him.

But, sinful and unworthy I, (may the weak beleever say) *do beleeve the Doctrine delivered by the Son of God, and do feel my self partly drawn powerfully to beleeve in him, by the sight of life in him; and partly driven, by the fear of Gods wrath to adhere unto him.*

Therefore I may be sure of my right and interest unto eternal life through him.

The evidences of true faith.

SO much for the laying the grounds of faith and warrands to beleeve: now for evidencing of true faith by fruits, these four things are requisite. 1. That the beleever be soundly convinced in his judgement, of this obligation to keep the whole Moral Law, all the days of his life: And that not the lesse, but so much the more as he is delivered by Christ from the Covenant of works, and curse of the Law. 2. That he endeavour to grow in the exercise and daily practise of godlinesse and righteousnesse. 3. That the course of his new obedience run in the right channel, that is, through faith in Christ, and through a good conscience, to all the duties

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of love toward God and man. 4. That he keep ſtrait communion with the fountain Chriſt Jeſus, from whom grace muſt run along for furniſhing of good fruits.

For the firſt, *viz.* To convince the beleever, in his judgement, of his obligation to keep the Moral Law, among many Paſſages, take *Matth.* 5. 16.

LEt *your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.* ver. 17. *Think not that I am come to deſtroy the Law or the Prophets: I am not come to deſtroy, but to fulfil.* ver. 18. *For verily I ſay unto you, till heaven and earth paſſe, one jote or one tittle ſhall in no wiſe paſſe from the Law, till all be fulfilled.* ver. 19. *Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called leaſt in the Kingdom of Heaven: but whoſoever ſhall do and teach them, the ſame ſhall be called great in the Kingdom of Heaven.* ver. 20. *For I ſay unto you, that except your righteouſneſſe ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.*

Wherein our Lord,

1. Giveth commandment to beleevers, juſtified by faith, to give evidence of the grace

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of God in them, before men, by doing good works. *Let your light ſo ſhine before men* (ſaith he) *that they may ſee your good works.*

2. He induceth them ſo to do, by ſhewing that albeit they be not juſtified by works, yet ſpectators of their good works may be converted or edified, and ſo glory may redound to God by their good works, when the witneſſes thereof *ſhall glorifie your Father which is in heaven.*

3. He gives them no other rule for their new obedience; then the Moral Law, ſet down, and explicated by *Moſes* and the Prophets, *Think not* (ſaith he) *that I am come to deſtroy the Law, and the Prophets.*

4. He gives them to underſtand that the doctrine of grace, and freedoms from the curſe of the Law, by faith in him, is readily miſtaken by mens corrupt judgement, as if it did looſe or ſlaken the obligation of believers to obey the commands, and to be ſubject to the authority of the Law, and that this error is indeed a deſtroying of the Law and of the Prophets, which he will in no caſe ever endure in any of his Diſciples, it is ſo contrary to the end of his coming, which is firſt to ſanctifie, and then to ſave believers. *Think not* (ſaith he) *that I am come to deſtroy the Law, and the Prophets.*

5. He teacheth, that the end of the Goſpel and Covenant of Grace, is to procure mens obedience unto the Moral Law, *I am come*

(ſaith he) *to fulfil the Law, and the Prophets.*

6. That the obligation of the Moral Law, in all points, unto all holy duties, is perpetual, and ſhall ſtand to the worlds end, thas is *till heaven and earth paſſe away.*

7. That as God hath a care of the Scriptures from the beginning, ſo ſhall he have care of them ſtil to the worlds end, that there ſhall *not one jote or one title of the ſubſtance thereof be taken away*, ſo ſaith the Text, *ver.* 18.

8. That as the breaking of the Moral Law, and defending the tranſgreſſion thereof to be no ſin, doth exclude men both from heaven, and juſtly alſo from the fellowſhip of the true Kirk, ſo the obedience of the Law and teaching others to do the ſame, by example, counſel, and doctrine, according to every mans calling, proveth a man to be a true believer, and in great eſtimation with God, and worthy to be much eſteemed of by the true Church, *verſ.* 19.

9. That the righteouſneſs of every true Chriſtian, muſt be more then the righteouſneſſe of the Scribes and Phariſees; for the Scribes and Phariſees, albeit they took great pains to diſcharge ſundry duties of the Law, yet they cutted ſhort the expoſition thereof: that it might the leſs condemn the Practiſe, they ſtudied the outward part of the duty, but neglected the inward and ſpiritual part: they diſcharged ſome meaner duties carefully, but neglected judgement, mercy, and the

love

love of God: In a word, they went about to eſtabliſh their own righteouſneſſe, and rejected the Righteouſneſs of God by faith in Jeſus. But a true Chriſtian muſt have more then all this, he muſt acknowledge the ful extent of the ſpiritual meaning of the Law, and have a reſpect to all the Commandments, and labor to cleanſe himſelf from all filthineſs of fleſh and Spirit, and *not lay weight upon what ſervice he hath done, or ſhall do,* but cloath himſelf with the imputed righteouſnes of Chriſt, which only can hide his nakedneſs; or elſe he cannot be ſaved. So ſaith the Text, *Except your righteouſneſs,* &c.

The ſecond thing requiſite to evidence true Faith is, that the believer endeavour to put the rules of Godlineſs and Righteouſneſs in practice, and to grow in the daily exerciſe thereof: holden forth, 2. *Pet.* 1. 5.

AND beſides this, giving all diligence, adde to your faith vertue; & to vertue knowledge; ver. 6. *And to knowledge temperance, patience; and to patience, godlineſs;* ver. 7. *And to godlineſs brotherly kindneſs; and to brotherly kindneſs charity.* ver. 8. *For if theſe things be in you, and abound, they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.*

Wherein 1. the Apoſtle teacheth belee-

vers, for evidencing of precious faith in themselves, to endeavour to adde to their faith seven other sister graces: the first is *Vertue*, or the active exercise and practise of all Moral duties, that so faith may not be idle, but put forth it self in work. The second is *Knowledge*, Which serveth to furnish *Faith* with information of the truth to be beleeved, and to furnish *Vertue*, with direction what duties are to be done, and how to go about them prudently. The third is *Temperance*, which serveth to moderate the use of all pleasant things, that a man be not clogged therewith: nor made unfit for any duty, whereto he is called. The fourth is *Patience*, which serveth to moderate a mans affections, when he meeteth with any difficultie or unpleasant thing; that he neither weary for pains required in well doing; nor faint when the Lord chastiseth him, nor murmure when he crosseth him. The fifth is *Godliness*, which may keep him up in all exercises of Religion, inward and outward, whereby he may be furnished from God, for all other duties which he hath to do. The sixth is *Brotherly kindness*, which keepeth estimation of, & affection to, all the houshold of Faith, and to the Image of God in every one whersoever it is seen. The seventh is *Love*, which keepeth the heart in readiness to do good to all men, whathsoever they be, upon all occasions which God shall offer.

2. Albeit it be true that there is much corruption

ruption and infirmity in the godly, yet the Apoſtle will have men uprightly endeavoring, and doing their beſt, as they are able to joyn all theſe graces one to another, and to grow in the meaſure of exerciſing of them: *giving all diligence* (ſaith he) *adde to your faith*, &c.

3. He aſſureth all profeſſed beleevers, that as they ſhall profit in the obedience of this direction, ſo they ſhall profitably prove the ſoundneſſe of their own faith, and if they want theſe graces, that they ſhall be found blind deceivers of themſelves, *verſ.* 9.

The third thing requiſit to evidence true faith is, that obedience to the Law run in the right channel, that is, through faith in Chriſt, *&c.* holden forth, 1. *Tim.* 1. 5.

NOw *the end of the Commandment is love out of a pure heart, and of a good conſcience and of faith unfained.*

Wherein the Apoſtle teacheth theſe ſeven Doctrines.

1. That the obedience of the Law muſt flow from *Love*, and love from a *pure heart*, and a pure heart from a Good *Conſcience*; and a good conſcience from *Faith unfained*, this he maketh the only right channel of good works, *the end of the Law is love*, &c

2. That the end of the Law is not that men may be juſtified by their obedience of it,

as the Jewiſh Doctours did falſly teach: for it is impoſſible that ſinners can be juſtified by the Law, who for every tranſgreſſion are condemned by the Law: *for the end of the Law is* (not ſuch as the Jewiſh Doctors taught) *but love out of a pure heart*, &c.

3. That the true end of the Law, preached unto the people, is, that they, by the Law, being made to ſee their deſerved condemnation, ſhould flie to Chriſt unfainedly, to be juſtified by faith in him; So ſaith the Text, while it maketh love to flow through *Faith in Chriſt.*

That no man can ſet himſelf in love to obey the Law, except in as far as his conſcience is quieted by faith, or is ſeeking to be quieted in Chriſt, for the *end of the Law is love out of a good conſcience and faith unfeigned.*

5. That *feigned faith* goeth to Chriſt without reckoning with the Law, and ſo wants an errand; but *unfeigned faith* reckoneth with the Law, and is forced to flie for refuge unto Chriſt as the end of the Law, for righteouſneſs ſo often as it finds it ſelf guilty for breaking of the Law: *For the end of the Law is faith unfeigned.*

6. That the fruits of love may come forth *in act particularly*, *it is neceſſary*, that the heart be brought to the hatred of all ſin and uncleanneſſe, and to a ſtedfaſt purpoſe to follow all holineſs univerſal; for *the end of the Law is love out of a pure heart.*

7. That unfeigned faith is able to make the con-

conſcience good, and the heart pure, and the man lovingly obedient to the Law: for when Chriſts blood is ſeen by faith to quiet juſtice, then the conſcience becometh quiet alſo, and will not ſuffer the heart to entertain the love of ſin, but ſets the man on work to fear God for his mercy, and to obey all his commandments out of love to God for his free gift of Juſtification by grace beſtowed on him: *For this is the end of the Law indeed*, whereby it obtaineth of a man more obedience then any other way.

The fourth thing requiſit to evidence true faith is, *the keeping of ſtrait communion with Chriſt*, the fountain of all grace and of all good works: holden forth, *John* 15. 5.

I *Am the true vine, ye are the branches, he that abideth in me and I in him, the ſame bringeth forth much fruit, for without me ye can do nothing.*

Wherein Chriſt in a ſimilitude from a vine tree teacheth us,

1. That by nature we are wilde barren briers till we be changed by coming unto Chriſt, and that Chriſt is that noble vine tree having all life and ſap of grace in himſelf, and able to change the nature of every one that cometh to him, & to communicat ſpirit and life to as many as ſhall beleeve in him: *I am*

the

the vine (ſaith he) *and ye are the branches.*

2. That Chriſt loveth to have beleevers ſo united unto him, as that they be not ſeparated at any time by unbeleef: and that there may be a mutual inhabitation of them in him *by faith and love*, and of him in them, by *his word and Spirit*, for he joyneth theſe together, *if ye abide in me and I in you*, as things inſeparable.

3. That except a man be ingrafted in Chriſt, and united to him by faith, he cannot do any the leaſt good works of his own ſtrength; yea, except in as far as a man doth draw ſpirit and life from Chriſt by faith, the work which he doth is naughty and null *in the point of goodneſſe*, in Gods eſtimation, *for without me* (ſaith he) *ye can do nothing.*

4. That this mutual inhabitation, is the fountain and infallible cauſe of conſtant continuing and abounding in well-doing. For *he that abideth in me, and I in him* (ſaith he) *the ſame beareth much fruit*, now as our abiding in Chriſt preſuppoſeth three things. 1. That we have heard the joyful ſound of the Goſpel making offer of Chriſt to us who are loſt ſinners by the Law. 2. That we have heartily embraced the gracious offer of Chriſt. 3. That by receiving of him we are become the ſons of God. *Joh.* 1. 12. And are incorporated into his Myſtical body, that he may dwell in us as *his temple*, and we dwell in him as in the reſidence *of righteouſneſs and life*; So our abiding in Chriſt importeth other three things.

1. An

1. An *imploying* of Christ in all our addresses to God, and in all our undertakings of whatsoever peece of service to him. 2. A contentedness with his sufficiency, without going out from him to seek righteousnesse or life, or furniture in any case, in our own or any of the creatures worthinesse. 3. A fixedness in our *beleeving* in him, a fixedness in our *imploying* and making use of him, and a fixedness in our *contentment* in him, and adhereing to him, so that no allurement, no tentation of Satan or the World, no terror nor trouble may be able to drive our spirits from firm adherence unto him; or from constant avowing of his truth and obeying his commands, who hath loved us and given himself for us: and in whom not only our life is laid up, but also the fulness of the God-head dwelleth bodily, by reason of the substantial and personal union of the Divine and Humane nature in him.

Hence let every watchful Believer, for strengthning himself in faith and obedience, reason after this manner.

WHosoever doth daily imploy Christ Jesus for cleansing his conscience and affections from the guiltinesse and filthinesse of sins against the Law, and for making of him

to give evidence to the Law in love, he hath the evidence of true faith in himself.

But I (may every watchful beleever say) *do daily imploy Jesus Christ for cleansing my conscience and affections from the guiltinesse and* filthinesse of sins against the Law, and for *enabling* of me to give obedience to the Law in love.

Therefore I have the evidence of true faith in my self.

And hence also let the sleppy and slugguish beleever reason, for his own up-stirring thus,

Whatsoever is necessary for giving evidence of true faith I must study to do it, except I would deceive my self and perish.

But to imploy Christ Jesus daily for cleansing of my conscience and affections from the guiltinesse and filthinesse of sins against the Law, and for enabling of me to give obedience to the Law in love, is necessary for evidencing of true faith in me.

Therefore *this I must study to do, except I would deceive my self and perish.*

And lastly, seing Christ himself hath pointed this forth as an undoubted evidence of a man elected of God unto life, and given to Jesus Christ to be redeemed *if he come unto him*, that is, close Covenant and keep communion with him, as he teacheth us, *Joh.6.37* Saying, *All that the Father hath given me, shall come to me, and him that cometh to me, I will in no wise cast out.* Let every person

ſon who doth not in earneſt make uſe of Chriſt, for remiſſion of ſin and amendment of life, reaſon hence, and from the whole premiſſes, after this manner, that his conſcience may be weakned.

Whoſoever is neither by the Law nor by the Goſpel ſo convinced of ſin, righteouſneſſe and judgement, as to make him come to Chriſt and imploy him daily for remiſſion of ſin and amendment of life, he wanteth not only all evidence of ſaving faith, but alſo all appearance of his election, ſo long as he remaineth in this condition.

But I (may every impenitent perſon ſay) *am neither by the Law nor Goſpel convinced of ſin, righteouſneſſe and judgement, as to make me come to Chriſt and imploy him daily for remiſſion of ſin and amendment of life.*

Therefore *I want not only all the evidence of ſaving faith, but alſo all appearance of my election ſo long as I remain in this condition.*

FINIS.